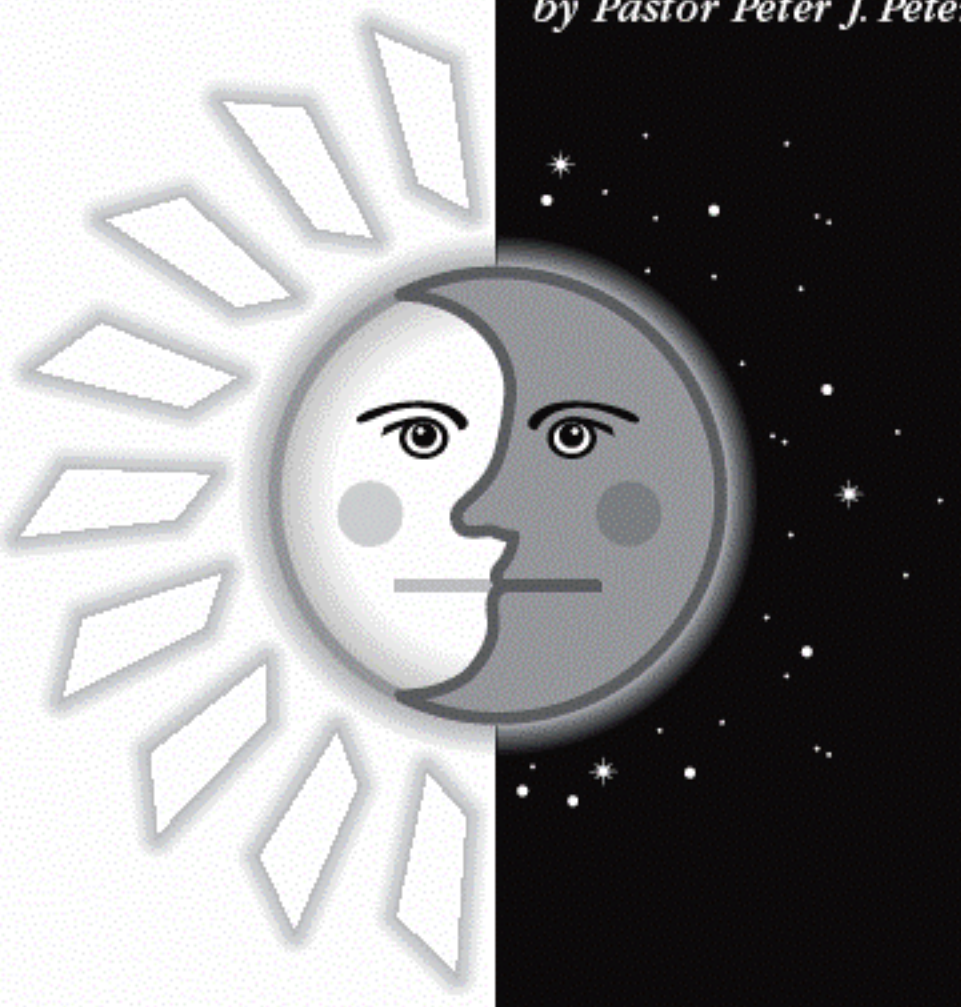
Solar Sanity Versus Lunar Lunacy

in Calculating the Passover

by Pastor Peter J. Peters



LIGHT	DARKNESS
BLESSING	CURSES
ABIB	NISAN
ISRAELITE	JEWISH
SONS OF LIGHT	SONS OF DARKNESS
SONS OF GOD	SONS OF SATAN

I hate your new moon festivals and your appointed feasts. — (Isaiah 1:14)

DEDICATED TO

THE ONLY BEGOTTEN SON
WHO WAS MURDERED
BY THE SNAKES

Oh, dear, precious son,
your blood will be avenged
by the avenger.
May that day be hastened.

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Introduction

by Mark Kline Drake

Over the last 20 years I have studied the origins of the lunar and solar calendars. By providence, I made my first acquaintance with Duane Middleton several weeks after Pastor Peters interviewed Duane on the radio in 2000 regarding the significance of Passover and the 91st days. God has richly blessed me by allowing me to exchange information with these men which has broadened my understanding of the solar calendar and lead to the reconstruction of the Hebrew calendar. When Pastor Peters completed his draft of Solar Sanity Versus Lunar Lunacy In Calculating Passover, he asked if I would review the draft. While doing research to proof the draft, God revealed that the solar calendar indicates that this coming Passover, Abib 14, duplicates the identical astrological timetable that occurred during the years when the Israelites in Egypt observed the Passover and Jesus was crucified in 33 A.D.. After Pastor Peters and I discussed this revelation, and since his schedule is tight, he asked me if I would write a short introduction and include this insight for your consideration and edification.

Historically, men of power have used the calendar to control the people. Calendars are political. As you will see in Part I of this book, God's calendar measures time with the cyclical movement of the sun and stars. No man can change God's heavenly calendar. Man can create a calendar that honors and coincides with God's heavenly timetable or he can act in rebellion by creating a calendar that counterfeits and distorts His holy timetable. The prophet Daniel warned us that the enemy would use two tac-

tics to overcome the Sons of God, changing *time* and the laws of the most High.

Daniel 7:25 *"And he shall speak great words against the most High … and think to change the time and laws."*

The daily news reports the full assault against the laws of God in this nation. However, not so obvious to most Christians is the fact that the enemy has already changed God's *time* as Daniel predicted by substituting a lunar calendar for a solar calendar.

The premises of this book is that God's timetable is based upon a solar calendar not a lunar calendar. To the contrary, America, and other countries throughout the civilized world, have adopted the Gregorian calendar, a calendar which arises from the Julian calendar, as their civil calendar. In studying the history of the Roman pagan Julian and Gregorian calendars, one will find these calendars are both in error and have been instrumental in leading the Christian Israelites into disobedience. The snakes have used this trick of arguing which lie is the best lie for centuries to overcome the truth.

"The technique of infamy is to invent two lies and to get people arguing heatedly over which one of them is true." Ezra Pound

Christian Israel fell for the deception and ratified the tradition of men by adopting a calendar that arbitrarily begins the year on January 1st at 12 o'clock midnight; changing *time* as predicted by Daniel. Because these pagan calendars begin the year and the day at midnight, they are categorized as lunar-based calendars.

According to the Bible the first day of the year is Abib 1 not January 1. According to God's timetable, Abib 1 begins on the vernal equinox, at high noon, when the sun is at it's zenith. It follows that every day of the year thereafter starts at high noon, not midnight. Abib1 is inherently a High Holy Day. It is the first Sabbath day of the year, and hence establishes the remaining Sabbath days and work-days of the year. So simple is the solar

calendar, a sundial can be used to find the beginning of the year and the ¼ day error is automatically corrected at high noon; there is no leap year on God's calendar. Once we find the beginning of the year, Abib 1, it is easy to calculate the date to observe the Passover, Abib 14, and all the other holy Sabbath days of the year.

In reviewing Part I of the book, Pastor Peters makes the point that Jesus observed the Passover meal on Abib 14 in accordance with the solar calendar, one day prior to the Jews. To confuse this issue a little, we need to preface the next concept by discussing a third calendar. The Jews of the New Testament used a lunar based calendar to determine when the year began and sundown to start the beginning of their day. The first month of the Jewish year is known as Nisan. With that in mind, the Jews crucified Jesus the next day after Abib 14 as a blood sacrifice for man's sins in preparation for their passover, Nisan 14. (Matthew 26:18-21) Pastor Peter notes that the closest Nisan 1 and Abib 1 could ever be to one another would be one day apart, and that would happen only when the new moon immediately followed the vernal equinox. In such a case, 1 Nisan would be the next day (the day after the new moon). The furthest apart they could be would be 30 days. In comparing this year's Israelite solar calendar to this year's Jewish lunar calendar, it indicates that the Jewish Passover of Nisan 14, (a/k/a April 3, 2004 on the Gregorian calendar), falls one day after the Israelite Passover on Abib 14, (a/k/a April 2). This comparison reveals that this year's Passover lines up just as it did in the year Jesus was sacrificed, and just as it did on Passover in ancient Egypt. At this point in time we do not have the information to determine how often this Nisan 14 follows the day after Abib 14, but we do know that it does not happen on an annual basis due to the previously mentioned cycle of one to 30 days difference between Abib 14 and Nisan 14. This revelation does lead me to believe there may be some significance in the

way this year's Passover aligns to historical crucifixion of Jesus the Christ.

Pastor Peters uses his book Solar Sanity Versus Lunar Lunacy In Calculating Passover to call forth all Christian Israelites to observe the Passover this year on Abib 14, (a/k/a April 2, 2004). As Christian Israelites, if we will again follow the ancient paths as our forefathers did by observing God's commands, including observing the Passover meal and the Sabbaths at the proper *time*, as Jesus did, we will reestablish the protection described in the 91st Psalm. God's protection is needed for our escape from modern day Egyptian slavery.

Genesis 12:13 *And the blood shall be to you for a token upon the houses where ye are; ;and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.*

Ambassador for Christ,
Mark Kline Drake

ABOUT THIS BOOK

The writer of this treatise is a preacher more than an author and he would like to get many sermons that have been preached into print. Many of them are already in manuscript form yet to be read, proofed, and edited. This preacher has many projects in various stages of completion including book and booklet manuscripts from various sermons and sermon series including but not limited to: "The Unseen War," "The Speed-up of Time," "Worshipping God in Truth and Spirit," "The Snakes Among Us," and "The Murder of Lazarus." These must get done between putting out newsletters, pulpit sermons, daily radio broadcasts, study time, managing a ministry, travels, correspondence, Christ for president campaign, pastoral duties and demands, and a little family time and daily need for private prayers and devotions.

One day in prayer, a request was made that He might direct the preacher to the work to do that week knowing that some of these unfinished works needed to be completed but not knowing which one to complete first. The answer came through the Holy Spirit and a whole new project was given with a sense of urgency to complete it. So this book was hastily written and completed in a few short days with all other projects and daily demands pretty much put to the side.

There have been many books written (many, many of them by slithering, deceiving, misleading snakes) teaching the people to use the moon to calculate the feasts. I was convicted and moved to write to counter these lies.

No doubt the urgency was laid upon the writer because of the great importance of the Passover Day that truly needs to be kept in this present day and time, which is just before the great and terrible day of the

Lord. Time is running out as the sands in the hour glass fall faster and faster, for, as Jesus said, the days are being shortened (*Matthew* 24:22). The preacher realized it did not do much good to urge people to keep the Passover if they were misled by the lunar people to keep it on the wrong day; thus, this book.

The book is in parts. Part One is to show the flock that the sun and stars (**and not the moon**) are to be used to calculate the feast days.

Part Two deals with the importance of keeping the one day feast of Passover. This preacher believes this is what Isaiah instructs us to do in *Isaiah* 26:20-21:

[20]*Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast.* [21]*For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain.* KJV

Part Three is a warning to various ones concerning the subject of this writing.

Part Four is the calculating of the Passover day. . In a past four-part sermon series on the Sabbath, this preacher presented proof that the solar day begins not at sunset, but when the sun begins to set – i.e., at high noon – thus the day begins at high noon (the reader can order those four tapes for a $20 offering by writing to the LaPorte Church of Christ, P.O. Box 766, LaPorte, CO 80535). Part four is just a brief part of that four-part message series.

Part Five is an article written by Bill Strittmatter on the two calendars in the Bible and reprinted with Mr. Strittmatter's permission. Doing so does not mean the article's author or this author agrees on everything, but we do both agree that the flock needs to follow the solar calendar and not the lunar.

Part Six is a brief section concerning the 91st days which is a whole other subject that, hopefully, someday, will be a whole other written treatise. For now, it will have to remain in sermon form on tape.

The Passover, coming on the heels of the printing of this book, is from high noon April 2 to high noon April 3, 2004. Make this a special day. Quit working at noon (though, technically, this isn't a Sabbath Day but rather a special day). Gather in your home with family (other families can join you); have prayer, Bible study, fellowship, and take communion together that evening. If you have a church you can attend that observes this day, go to it. (We hope to have live, audio and video internet streaming of the church sermon this preacher will be preaching on that day at www.scripturesforamerica.org).

This preacher wants to give special acknowledgment to the following that helped make this book possible:

First to that body of Christ that is that special remnant with eyes to see and ears to hear and continue to obey *II Peter* 3:18 – those that this preacher is privileged to preach to. Their prayers, support, and studies, which they have shared, made this writing possible.

Bob ??. I don't know who you are or where you are but someone gave me an old video you did in about 1991 on the solar calendar. It helped much in writing this book.

Mr. Middleton first introduced me to the truth of the 91st days in conjunction to the Passover Day as the door day, and sharing with me his years of research on the subject.

Bob Skaggs, who has long since finished his race; many years ago, he taught me about the solar day of noon to noon.

Bill Strittmatter, whose work is in this writing.

Most importantly, to our Lord, who patiently allows us to grow in grace and knowledge (*II Peter* 3:18) and His Holy Spirit that guides us into truth and gives us revelation knowledge.

Peter John Peters

PART I

THE MOON IS NOT TO BE USED TO CALCULATE THE FEAST DAYS

In this portion of this writing, we are not concerning ourselves with the subject of feasts and feast days (also called festivals in Scriptures) as to whether they are to be kept or when or if the early church kept them. We know in the Mosaic Covenant the Israelites kept them, but we need to know they did not keep them according to the moon. This portion of this writing is given to prove that point.

The Israelites did not use a lunar calendar. That is, they did not use the moon to calculate dates for the feast days, nor did they use the moon to determine the first day of the year. The anti-Christ Jews use the moon for their calendar and calculation of feast days - a practice that comes out of Babylon. Babble and Babylon is the same word in the Hebrew and it means confusion. Observe the people who today try to set their feast days by the moon and you will observe that one group will have their feast on certain dates that differ from another group who keep the same feast. They can't agree on the exact dates. Someone is confused and the average person that reads of the lunar calculation of those who promote the lunar calendar (and calculations from it) becomes very confused. Remember, God is not the author of confusion (*I Corinthians* 14:33). Concerning the lunar calendar, the Encyclopedia Britannica, Eleventh Edition, says, "*It is therefore so obviously ill-adapted to the computation of time, that, excepting the modern Jews and Mohammedans, almost all nations who have regulated their months by the moon have employed some method of intercalculation by means of which the beginning of the*

year is retained at nearly the same fixed place in the season." Notice the words "*obviously ill-adapted to the computation of time."* Because it is ill-adapted for computation of time, God's people did not calculate time by it, including the time or the dates of the feasts. That is not to say the moon isn't useful in other ways – farmer's planting by the sign of the moon, ranchers branding and castrating cattle by the sign of the moon, or the navy using the moon (which affects tides) in their dry docking of ships; but, the moon is not for calculating times of the feasts.

The word "*moon*" in the King James Bible in the Pentateuch is only found four times: *Genesis* 37:9, *Deuteronomy* 4:19, *Deuteronomy* 17:3, and *Deuteronomy* 33:14. None of these passages have to do with calculating times. The Pentateuch (the first five books of the Bible, which contain the law) did not teach and does not teach God's people to use the moon to calculate time.

The sun was a light put in the heavens for signs, seasons, days, and years. There will be some, especially of the Judaizing, deceiving snakes in our midst who try to confuse you; they will take exception to this statement and immediately direct you to *Genesis* 1:14-16. So, let's first look at that passage. When we do, we will find that the translators have confused us a bit:

[14]*And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years;* [15]*and let them be for lights in the firmament of the heaven to give light upon the earth; and it was so.* [16]*And God made two great lights; the greater light to rule the day, and the lesser light to rule the night;* ***He made*** *the stars also.* [17]*And God set them in the firmament of the heaven to give light upon the*

earth, [18]*and to rule over the day and over the night and to divide the light from the darkness; and God saw that it was good. – Genesis* 1:14-18 KJV.

The Judaizers have confused people into believing this passage is speaking of the sun and the moon and the translators have not helped in the matter. So let's first look to see what the passage is talking about. It is talking about "***lights*** *in the firmament of the heaven;"* lights to give light upon the earth (Verse 15), but is the moon included in these lights? Technically, the moon does not give light. It only reflects light. The lights the Bible is talking about are divided into two categories and each are identified; the greater light to rule the day and the lesser light to rule the night. The two lights are the sun and the stars – the moon is not mentioned here at all.

There are two witnesses to the truth of this statement. The first witness is seen in the more correct translation of Verse 16:

"And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also." – *Genesis* 1:16 KJV.

Notice that the words "*he made"* are in italics, which means those words were not in the original text but were added by the translators. There is another word that does not appear in the Bible text, though it is not in italics (and I do not know why it is not) and that word is "*also"*. This fact can be established by going to Strong's Concordance and looking up the word. When this is done one finds there is no number next to the word. The index of Strong's Concordance that instructs one on how to use the book states that if there is no number there then that means the word did not appear in the original text. (My question is, if it was not in there then why was it not italicized as was *"he made")?*

Since the words "*he made*" and "*also*" are not in the text let's read the verse without them. "*And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: the stars."* Notice "*the stars*" follows the colon (:).

One dictionary's definition of a colon is that the colon (:) is used to separate clauses when the second expands the first. So the words "*the stars"* expand the meaning of "*greater and lesser lights."* Another dictionary states that the phrase following the colon is tied by the colon to the subject prior to the colon. This means the lesser and greater lights are simply the stars, **not the moon**. Remember, the sun is the closest star to the earth and the stars are suns of other solar systems.

The second witness to the truth of the statement that the two lights of *Genesis* 1:16 is the sun and the stars and not the moon is found in the statement that the greater light was to "*rule the day*" and the lesser to "*rule the night*" and that they were to "*divide the light from the darkness*". This is true of the sun and stars, but not of the moon. There are days when the moon can be seen in the night portion of a day and other days when it can be seen in the light portion of a day. In other words, there are days when the sun and the moon can be seen at the same time in the daytime sky, but one can never see the stars in the sky with the sun.

The example I saw given on a dated video presentation showed how the Farmer's Almanac gives the time of sun rises and sun sets and the time of moon rises and moon sets. The example was that on 7/10/91, the moon rose at 5:02 a.m. and set at 8:11 p.m. On 7/11/91, it rose at 6:14 and set at 9:03. On 7/12/91, it rose at 7:30 and set at 9:47. This means that at midnight on July 10, 1991, there was no moon in the sky and on July 11, 1991, the moon actually rose twenty-two minutes before the sun. That day, both the sun and

the moon traveled across the sky together. This is not an unusual event. No, the moon does not rule night or day and does not divide the light from the darkness. The moon is not and was not part of the lights established for signs, seasons, days, or years and thus should never be used to establish days and dates.

THE ANCIENTS DID NOT USE A LUNAR CALENDER

Noah lived long before Abraham, the father of the Israelites, and he did not use a lunar calendar. This we shall show in this portion of this writing.

When going by a twelve month lunar calendar there are a total of 354 days, with the months alternating between 29 and 30 days. (Encyclopedias tell us these alternating 29 and 30 day months are of Babylonian origin).

The Bible shows us that Noah did not calculate time by the moon. *Genesis* 7:11 tells us the flood water came on the second month on the seventeenth day of the month and *Genesis* 8:4 tells us on the seventeenth day of the seventh month that the ark rested upon a mountain. This is a five month period of time. *Genesis* 7:24 tells us the waters prevailed upon the earth for 150 days. *Genesis* 8:3 tells us that at the end of 150 days the water decreased. One hundred fifty days divided by five months equals thirty days. If Noah was going by a lunar calendar, five months would have been equal to 147 or 148 days depending on whether or not the first month had 29 or 30 days. Noah's five months had 150 days not 147 or 148 days.

Now, this proves that Noah did not keep a lunar calendar but it does not necessarily prove that a Biblical month is thirty days in length. For example, if you take the months of December 2002, January, 2003,

and February, 2003, you would have a total of ninety days. If you divided 90 by 3 you would get 30, but December 2002, January 2003, and February, 2003, do not each contain thirty days.

LUNAR YEARS ARE NOT BIBLICAL

Another proof that using the moon to calculate time (such as a year) is in error is in the fact that many lunar years have 13 months. The Bible shows us a Scriptural year has only twelve months.

The people who use a lunar calendar will tell you that since it only has 354 days in it that they occasionally have to add a thirteenth month to their year so they can balance it to the solar calendar. (One wonders why not then just use a solar calendar rather than balance the lunar calendar to it)?

Here is the rule to adding a thirteenth month that the lunar calendar people use. Every nineteen-year cycle (they call it a "*Metonic Cycle*"), the lunar people add a thirteenth month seven times. It is added in the third year, sixth year, eighth year, eleventh year, fourteenth year, seventeenth year, and nineteenth year. So, seven lunar years out of nineteen have thirteen months; yet, a Scriptural year only has twelve months.

There are two solid Scriptural witnesses to the fact that a Scriptural year has twelve months rather than thirteen. The first is found in *I Chronicles* 27:1-15. Following is that passage. Notice in Verse one it speaks of "*all the months of the year*" and then the remaining verses show there were twelve months:

[1]*Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year,*

of every course were twenty and four thousand. [2]*Over the first course for the first month was Jashobeam the son of Zabdiel; and in his course were twenty and four thousand.* [3]*Of the children of Perez was the chief of all the captains of the host for the first month.* [4]*And over the course of the second month was Dodai an Ahohite, and of his course was Mikloth also the ruler: in his course likewise were twenty and four thousand.* [5]*The third captain of the host for the third month was Benaiah the son of Jehoiada, a chief priest: and in his course were twenty and four thousand.* [6]*This is that Benaiah, who was mighty among the thirty, and above the thirty: and in his course was Ammizabad his son.* [7]*The fourth captain for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him: and in his course were twenty and four thousand.* [8]*The firth captain for the fifth month was Shamhuth the Izahite: and in his course were twenty and four thousand.* [9]*The sixth captain for the sixth month was Ira the son of Ikkesh the Tekoite: and in his course were twenty and four thousand.* [10]*The seventh captain for the seventh month was Helez the Pelonite, of the children of Ephraim: and in his course were twenty and four thousand.* [11]*The eighth captain for the eighth month was Sibbecai the Hushathite, of the Zarhites: and in his course were twenty and four thousand.* [12]*The ninth captain for the ninth month was Abiezer the Anetothite, of the Benjamites: and in his course were twenty and four thousand.* [13]*The tenth captain for the tenth month was Maharai the Netophathite, of the Zarhites: and in his course were twenty and four thousand.* [14]*The eleventh captain for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim: and in his course were twenty and four thousand.* [15]*The twelfth captain for the twelfth month was Heldai the Netophathite, of Othniel: and in his course were twenty and four thou-*

sand. – I Chronicles 27:1-15 KJV.

The second Scriptural witness to the fact that a Biblical year contained twelve months is *I Kings* 4:7 which needs no explanation:

And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision. - I Kings 4:7 KJV.

In addition to those two solid Scriptures, one can also read *Revelation* 22:2:

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. – Revelation 22:2 KJV.

Then there is *Ester* 2:12:

Now when every maid's turn was come to go in to the king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, to wit, six months with oil of myrrh, and six months with sweet odours, and with other things for the purifying of the women). – Ester 2:12 KJV.

(Note: Wycliffe Bible Commentary and Clark Commentary both consider this to be a year's time). There are no examples of a thirteen-month year in the Bible.

THE SOLAR VERNAL EQUINOX IS USED TO DETERMINE THE FIRST DAY OF THE YEAR.

The Judi zing snakes, who try to get people to follow the unscriptural Lunar calendar, are quick to point out that those who hold to a solar calendar and begin the year with the spring equinox cannot totally prove that the spring equinox should be used to begin

the year. What the hypocrites fail to mention is that they, themselves, use the spring equinox to begin their Lunar year – only in a different way.

Abib is the name of the first month of the year that our creator gave us and that the Israelites used as the first month. (*Exodus* 13:4). It began on the spring equinox. Nisan is the name of the Jews' first month of the year and is, according to the encyclopedias, of Babylonian origin.

The first of Abib falls on the vernal equinox, whereas the first of Nisan falls on the first day after the first new moon after the vernal equinox. So, you see, both the Israelite solar calendar and the Jewish lunar calendar use the vernal equinox. When the Judaizers say, "*you can't totally prove to one from Scripture that the first of Abib is the vernal equinox*", they show their hypocrisy for they are using the vernal equinox as well. What they are hypocritically trying to do is put the burden of proof that using the vernal equinox is right on others when they equally have the same burden of proof.

The first of Abib and the first of Nisan can never be on the same day. The closest they could ever be would be one day apart and that would happen only when the new moon immediately followed the vernal equinox. In such a case, the first of Abib would be the next day (the day after the new moon). The furthest apart they could be would be thirty days.

Most Bible students and commentaries erroneously claim that Abib and Nisan are just two different names for the exact same month. This is not so. The fact that they are different explains why Jesus had the Passover on a different day (*Matthew* 26:18-21) than did the Jews (*John* 18:28). Some say that Jesus ate the Passover early. This would have been a violation of the Law, which He did not do. He ate it earlier than the

Jews because He ate it on the 14th of Abib, which is based on the solar calendar and the Jews ate it on the 14th of Nisan which is based on the lunar calendar.

THE STUDY OF CERTAIN CALENDARS AND MEN'S CALCULATIONS OF TIME CAN BE CONFUSING

Confusion comes because certain men try to confuse us and because there have occurred certain changes in our solar system at certain time. There is a whole lot about the calendar and time that we don't understand. It does appear from ancient monolithic structures in various parts of the world that at one time there was a 360 day year. It appears that at one time the tilt of the earth's axis was a few degrees different. For example, there is reported to be an ancient sun dial in Egypt that doesn't work right but would if the earth's tilt was a few degrees different. It is this writer's position that when the new heaven, mentioned in *II Peter* 3:13, comes to be there will again be changes in times, seasons, and the calendar. It appears such a change took place at the time of the Egyptian exodus and that, in my opinion, is why Moses announced a new first day and month of the year (*Exodus* 12:2).

Some speak of a prophetic year as being 360 days, but there is no mention in Scripture of a 360 day year. Our present solar year is 365.2422 days. Interestingly enough, the number 365.2422 shows up in the pyramid of Gaza time after time. Enoch, who walked with God, lived 365 years. This preacher has written and preached about the five ancient sacred days known as the Passover or Door Day and the four 91st days (360 + 5 = 365). The fact that the early church kept the Passover Day before the serpent enemies got it changed to Easter cannot be honestly denied when seriously in-

vestigated. (By the way, Easter is celebrated by the moon). The Passover vs. Easter controversy was one of the first major divisions and those in the early church that held onto the Passover were called Quartodecimans.

As stated, the present solar calendar year has 365.2422 days. Pope Gregory XIII, knowing that the year did not have an even number of days in it, knew the Julian calendar was in error. Gregory worked out the present Gregorian calendar in the 1580's, which has 12 months, eleven of them with 30 or 31 days; February has 28 days except in leap year when it has 29. His rule for leap year is that a year has 365 days except when the year is divisible by 4 – then that year has 366 days. If the year is divisible by 100 with no remainder then there is 365 days – except if the year is divisible by 400, then we have a 366 day year; except if that year is divisible by 4000, then you have a 365 day year. Yes, this rule is confusing, just as the lunar calendar is confusing.

To confuse matters more, there are, according to one researcher, 14 words translated "*year*", "*years*", and "*yearly*" in the King James Bible. Four are in Hebrew and 10 in Greek. These 14 words have been translated in other ways than "*year*" 99 times.

CLEARING UP THE BABYLONIAN CONFUSION (GOD IS NOT THE AUTHOR OF CONFUSION – *I CORINTHIANS* 14:33)

The confusion dissipates when people throw away the lunar calendar and calculations from it and properly understand a year. *Genesis* 1:14 tells us the sun and stars are for "*signs*", for "*seasons*", "*for day*", and for "*years*".

The Hebrew word for "*seasons*" is "*mowed*",

(Strong's #4150) and means, "*an appointment, i.e., a fixed time or season, specifically, a festival . . .*". The Hebrew feasts or festivals of Passover were always at a fixed time and were always at a fixed time when calculated by the sun and not the moon. Talk of confusion – all I need to do is go to my files and look at the literature sent out by the groups who attempt to keep those feasts and look at their dates. It seems none of them can agree on the dates as each one seems to differ from the other; and, over the years, the dates hit all over the calendar board like darts thrown by a drunken sailor. Here is one example from one group that advertised the date of the feast of Tabernacles:

1986 Oct. 18	1989 Oct. 14
1992 Oct. 12	
1987 Oct. 8	1990 Oct. 4
1993 Sept. 30	
1988 Sept. 26	1991 Sept.23

There is nothing fixed here because they use the lunar calendar or lunar calculations.

The Hebrew word, translated "*years*" in *Genesis* 1:14 is #8141 in Strong's and its definition is "*from 8138, a year (as a revolution of time).* Number 8138 is Shanah meaning "*to fold, i.e., to duplicate (literally or figuratively).*

These definitions of a year and years are important in understanding a year. Test your understanding by answering the following:

Which Best Describes a Year?

(a) 88 days
(b) 365 ¼ days
(C) 687 days
(d) all of the above
(e) none of the above

Don't read on until you answer

The answer is "d". Remember, a year, accord-

ing to #8141 in Strong's is "*a revolution of time.*" Mercury makes one complete revolution around the sun in 88 days, the earth does so in 365 ¼ days, and Mars does it in 687 days. All of which are a year – i.e., a revolution of time. The point is that a prophetic year is not 360 days but 360 **degrees** (the total number of degrees in one complete circular revolution). There are 360 degrees in a prophetic year, not days. In the Noah illustration, there were five months with 30^{o} in each month. Remember that the #8141 in Strong's is from 8138, which means "*to fold, i.e., to duplicate."* Picture a year as a circle with the spring equinox at the top of that circle. Then fold it and it folds perfectly down the center and one side duplicates the other. The Webster's Unabridged Dictionary New Universal – 2^{nd} Edition tells us, "*In astronomical calculations 30 degrees are called a sign."*

There are twelve signs in the Zodiac – i.e., twelve 30^{o} signs ($12 \times 30^{o} = 360^{o}$). The Zodiac starts with the vernal equinox (all the astrologers teach this). The seventh sign is Libra, which represents the balance scales. The point is that the circle is balanced and at the sign of Libra the process is duplicated as the revolution continues or as the earth completes its revolutionary path.

In light of this understanding and the definitions let's consider the beginning and ending of a year as calculated by the lunar calendar. Those that go by the moon and calculate their feasts by it say the year begins on the first day after the first new moon after the vernal equinox. For sake of example, let's say that day was April 2. If April 2^{nd} is the beginning of the year then April 1^{st} would be the end of the year. Now, with that said, let us read what the Bible says concerning the feast of Tabernacles in *Exodus* 34:22. (Note: Feast of tabernacles and the feast of ingathering are one and the

same day just as are our 4th of July and Independence Day are one and the same day. Commentaries sometimes refer to it as Feast of Books).

And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end. – Exodus 34:22 KJV.

Notice this feast was held at the "*end*" of the year! How could this feast, which was kept in the fall, be kept at the end of the year? The end of the year would be in the spring or, in the case of our example, April 1st. It doesn't make sense and is confusing until one understands year as a revolution of time. The Hebrew word "*end*" in *Exodus* 34:22 is tequwphah (tek-oo-faẃ) and is #8622 in Strong's and means, "*a revolution, i.e., (of the sun) course, (of time), lapse."* In other words, it was the end of a course of time which ended at harvest time.

As stated previously, the confusion disappears when we properly understand what a year is and when the lunar calendar and lunar calculations are thrown away. (The word "*lunar"* comes from the Latin and is where we get the word "*lunatic*". Are the people who follow those who advocate the moon for feasts following lunatics? Let us not be looney ourselves but prove all things – *I Thessalonians* 5:21).

God's way is not confusing. It is really quite simple. The year or circle or cycle begins on the vernal equinox. Using that one fixed day, one can compute, for example, the feast of Passover regardless if the world is using the present Gregorian calendar we have today or the Old Julian calendar that existed in the days of the early church. I use the example of Passover because the early church observed it instead of Easter. The equinox is day one of Abib and Passover is day fourteen of Abib. The equinox is solidly identifiable every year whereas the lunar people look into the west-

ern morning skies for some sliver of a new moon. This is supposed to be seen first in Jerusalem or some such nonsense; so, there comes a divergence of opinion among the lunar camp of exactly when it is, etc. It is loony.

Using the vernal equinox not only works regardless of what calendar the world uses but regardless if there is a change in the heavens of some sort that may change the number of days in the year or revolution. It is interesting to note that the Hebrew word for feast, "*chagag*", #2287 in Strong's means "*properly to move in a circle*". It is also interesting to note that the word for season in *Genesis* 1:14 means "*an appointment, i.e., a fixed time or season; specifically, a festival* (#4150 in Strong's). The lights (sun and stars) were given to us for this purpose – **not** the moon, which, in reality, is no light at all as it only reflects light.

ARGUMENTS FOR AND FURTHER COMMENTS ABOUT USING THE MOON TO CALCULATE TIMES AND SEASONS.

Those that argue for the use of the moon to be used in the calculation of feast days use the Psalms. Remember, the Psalms are songs and poetry and came along a long, long time after the Pentateuch, which contained the law. We've already seen that no where in the Pentateuch is it taught to use the moon to calculate the feasts. Remember also that the Israelites had, for a long, long time, been keeping the feasts before the Psalms were ever written.

Psalms 104:19 says, "*He appointed the moon for seasons: the sun knoweth his going down."* – KJV.

First it needs to be said that this simply is not enough to counter all the evidence given in this writing.

As for an answer, remember this is poetry and song, thus we know that literally the sun does not knoweth his going down; the sun is an inanimate object. It knows nothing. (Note, it is interesting that the sun is in the masculine, i.e., "*his*"). The truth is, however, that the moon is a very valuable gift from God to be used in such seasons of planting and harvesting. Having come somewhat from a ranch background, I remember that branding, castrating, and weaning of cattle was done by the moon just as farmers plant by it. So, in that sense, the moon is "*for seasons*". Yes, the word "*season*" is the same word as used in *Genesis* 1:14 but remember the definition does not always include "*festival*". This verse is simply not enough to justify the lunacy of using the moon. Ferrar Fenton's translates the verse this way: "*He fixed the Moon her times, the Sun taught when to set.*" Remember, this is poetry (notice, he called the moon "*her*").

Psalms 136:8-9 is often used by the lunar people: [8]*The sun to rule by day: for his mercy endureth forever:* [9]*the moon and stars to rule by night: for his mercy endureth forever.* – KJV.

The Ferrar Fenton translates this verse: "*The Sun guiding by Day; For His mercy endures! With the Moon and the Stars, To guide during night."* This writer's comment on these two verses in the *Psalms* is that they are not enough to counter all the other evidence and points.

Another Psalm used is *Psalm* 81:3-4:

[3]*Blow the trumpet at the new moon, at the full moon, on our feast day.* [4]*For it is a statute for Israel, an ordinance of the God of Jacob.* – NAS.

This says nothing about using the moon to calculate the feast days. What it says is that during the feast days, if there was a new moon Israel blew the trumpet. Festivals were festive and happy events and

music was used. Farrar Fenton's translation says it this way:

Let us cheer to God, our Helper; let us cheer for Jacob's God! Shake trimbrill, and beat on the drum, along with the sweet harp, and lute; sound, as when feasting, the horn, as we do on the day of New Moon; for that is in Israel a rule.

Remember, every false doctrine has its proof texts and the false teachers may feebly use these passages in the Psalms as such, but any normal, reasonable, rational scholar that studies this can see that they are simply not enough to counter all the other evidence and points for using a solar calendar over a lunar calendar.

I wish to comment and make another point that is sort-of peripheral, but I think fits and should be stated. In Scripture, the sun is referred to in the masculine (*Psalms* 136:8) and the moon as feminine. In *Genesis* 37 the moon represented Joseph's mother. Even today female witches and goddess worshippers go by the moon, and, it has been reported that the old worship of the Queen of Heaven (*Jeremiah* 7:8 & 44:17-25) was by the moon. Isaiah reports to us that one of the curses upon God's people for their sins is women ruling over them (*Isaiah* 3:12) and is that ever true today! So, my comment is: this curse is further manifested in the people who use the moon to rule over them in setting the Passover Feast. The use of the moon for a calendar is of Babylonian origin and the great whore of Babylon was a woman. As stated, these are just side comments.

It also should be commented that much knowledge has been lost and/or stolen from us. This includes knowledge about the moon that our Israelite forefathers had concerning it and their uses of it. For example, the use of the moon in agriculture has, for the most part,

been lost by the greatest part of the people. But, the moon was not originally used by the Israelites to calculate feasts; it wasn't one of the lights of *Genesis* 1:14-16 that God made to calculate the feasts by. Furthermore, God **HATES** it when His people do calculate the feasts by it.

I hate your new moon festivals and your appointed feasts; they have become a burden to Me. I am weary of bearing them. –Isaiah 1:14 NAS.

PART II
THE IMPORTANCE OF KEEPING THE PASSOVER

This Part Two is not so much about keeping the feasts but about keeping the feast of Passover just as the early church did and as Christians are taught by the Bible to do. Admittedly, this history and such teaching is not widely taught today, and, admittedly it is a bit obscure – there is a reason for this. This reason is right before our eyes but so many refuse to see and believe it. The serpent people, who do the bidding of their father, the devil, are slithering in our midst and have been for a long time misleading and deceiving.

The Bible tells us over and over there are those trying to deceive us and warns us over and over not to be misled. For the sake of writing space, we will just look at one such passage – *I John* 2:26:

These things I have written to you concerning those who are trying to deceive you. NAS.

John further tells us who these people are who are trying to deceive us in *I John* 2:22-23:

[22]*Who is the liar but the one who denies that Jesus is the Christ? This is the antichrist, the one who denies the Father and the Son.* [23]*Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also.*

Then John tells us not to let ourselves be deceived in *I John* 3:7: *Little children, let no one deceive you.* NAS.

Now think about it. What lunacy for God's people to go to anti-Christ liars (the Jews and Muslins who use the lunar calendar fit this category) to learn how to calculate feast days and to be taught by these people about the feasts. Yet, this is exactly what Christians do. This is exactly what those who know their

Israelite roots are doing by reading such writings and passing them on. *Psalms* 50:16:

But to the wicked God says, "What right have you to tell of My statutes, And to take My covenant in your mouth?"

The snakes want to keep you from the truth and from the kingdom (*Matthew* 23:33; 23:13' *Acts* 13:10). Today they come in and pose as Christians and teach them and no one ever suspects them. Their instinctive job, among other things, is to destroy (*John* 10:10). As we shall see from a passage in the Septuagint translation, they endeavor to destroy the entrance to the door, which is in reference to the Passover; in my opinion, this is the most important (for now) feast to keep.

That is, no doubt, why it was the first to be restored in the Christian Covenant and was kept by the early church; and, the first thing the snakes went after to destroy. A new covenant with His people was instituted through the death, burial, and resurrection of Jesus Christ (*Hebrews* 8:8 & 9:15). In the Mosaic Covenant, due to the sins of the house of Israel, they lost their kingdom (*Hosea* 1:4), and, in the process, their feasts (*Hosea* 2:11) (which by that time had already been corrupted as were the feasts in Judah). Judah lost the proper feast times -*Lamentations* 2:6.

And He has violently treated His tabernacle like a garden booth; He has destroyed His appointed meeting place; the Lord has caused to be forgotten the appointed feast and Sabbath in Zion, and He has despised king and priest in the indignation of His anger.

The apostles, having sat under the teaching of Jesus for three years concerning the kingdom, knew that there was going to be a "*restoraI"* process. This truth is seen in the question they asked Jesus in *Acts* 1:6 after they had been taught intensely by Him for forty days (*Acts* 1:3).

[6]*And so when they had come together, they were asking Him, saying, "Lord, is it at this time You are* ***restoring the kingdom*** *to Israel?"* [7]*He said to them, "it is not for you to know times or epochs which the Father has fixed by His own authority*; - *Acts* 1:6-7. (Emphasis added).

Note that there was to be a restoraI process. Note also, from the answer, that it wasn't going to be all at once. Consider with this writer the situation cast off Israel was in at the time and the reasonableness and patience of God. The sheep were scattered and were among ruling powers – nation states that, like us, had calendars different from the ancient Hebrew solar calendar. The people, like us, had jobs that demanded their time. In fact, many were slaves at the time meaning they economically and socially could not take the time off whenever they so desired to travel to a designated spot to keep the feasts - as their ancient Israelite forefathers had done and could do because they had their own land, own calendar, and own kingdom. So, initially, the one-day event of Passover was restored in the New Covenant with more yet to be restored.

Why the Passover? Because it is a most important day. It is a door and has appropriately been called "*the door*" day. The enemies of God's people who do the desires of their father, the devil (*John* 8:44), immediately went to work to destroy the entrance to this door by altering the time it was kept; thus, in the process, eliminating it all together, just as those same serpent people had done to ancient Israel of old. This may seem hard to believe but it is Biblical. The Bible teaches that changing time is part of the way of evil that comes against His people: "*and he will intend to make alteration in time . . .*"- *Daniel* 7:25.

Consider the following, which comes out of the ancient Septuagint Bible from the *Psalms* 74:4-8:

[4]*They who hate Thee have indeed triumphed: in the midst of Thy festival they set up their own signs:* [5]*The signs pointing to the entrance above they did not know. As if in a forest of trees,* [6]*they cut down with axes the doors of that entrance. Then with hatchets and mattocks they broke it down.* [7]*They burned Thy sanctuary to the ground with fire: they profaned the habitation of Thy name.* [8]*They said, the whole brood of them are in their heart set upon this: come, let us cause to cease from the land the festivals of the Lord.* – Septuagint translation.

(Note: This text reads entirely different than the Masseratic text. Is it any wonder the snakes, who promoted King James only, vilified Westcott and Hart, who found and used the Septuagint?)

Notice the text says they used their own signs. This is what is done when the moon rather than the sun is used for setting up the year and the festivals. Notice, from the text, that the serpent enemy wanted the true festivals to cease from the land and, most importantly, notice that they cut down the doors of the entrance. This is done by getting the people to follow the lunar calendar and was done to Israel of old in the old covenant. They immediately went to work to do the same in the new covenant by eliminating the door day, known as Passover, changing it to Easter. First they changed the day to a pagan day called Easter and now Christians' minds have been changed so as to believe such a day is not important and matters not. It took nearly five hundred years for them to completely remove Passover and replace it with Easter.

The following quote is the writing of David W. Bercot, who is the editor of a reference book entitled A Dictionary of Early Christian Beliefs, which is a reference guide to more than 700 topics discussed by the early church fathers:

QUARTODECIMANS

The Quartodecimans were Christians who celebrated the Christian Passover (later called Easter) on Nisan 14 every year – regardless on which day of the week that Nisan 14 fell. This practice was primarily followed in Asia Minor, and the Christians there testified that the Apostle John had handed down this practice to them. For the first few centuries, this practice was tolerated within the church. Later, however, when the rest of the church attempted to force the Quartodecimans to follow the practice of celebrating Easter on the Sunday following Nisan 14, some Quartodecimans formed their own separate church, which lasted until the fifth century.

(Note: The good editor makes the same mistake so many make in that he considers "*Nisan*" just another name for "*Abib*").

The following quote is taken from The Encyclopedia Britannica – Eleventh Edition (which is a hard edition to find for the snakes have pretty well eliminated it) and addresses this early church controversy and resultant church split:

A final settlement of the dispute was one among the other reasons which led Constantine to summon the council of Nicea in 325. At that time the Syrians and Antiochenes were the solitary champions of the observance of the fourteenth day. The decision of the council was unanimous that Easter was to be kept on Sunday, and on the same Sunday throughout the world . . .The few who afterwards separated themselves from the unity of the church and continued to keep the fourteenth day, were names Quartodecimani, and the dispute itself is know as the Quarto-deciman controversy.

Easter day won the day, so to speak, and is based on the moon. It is incredibly confusing and complex to compute, but that is the way of the serpent en-

emy. The following quote from the same encyclopedia addresses this:

The subject is a very difficult and complex one (see also CALENDAR). Briefly, it may be explained here that Easter day is the first Sunday after the full moon following the vernal equinox. This, of course, varies in different longitudes, while a further difficulty occurred in the attempt to fix the correct time of Easter by means of cycles of years, when the changes of the sun and moon more or less exactly repeat themselves. At first an eight years' cycle was adopted, but it was found to be faulty, then the Jewish cycle of 84 years was used, and remained in force at Rome till the year 457, when a more accurate calculation of a cycle of 532 years, invented by Victorius of Acquitaine, took its place. Ultimately a cycle of 19 years was accepted, and it is the use of this cycle which makes the Golden Number and Sunday Letter, explained in the preface to the Book of Common Prayer, necessary. Owing to this lack of decision as to the accurate finding of Easter, St. Augustine tells us (Epist. 23) that in the year 385 the churches of Gaul kept Easter on the 21st of March, those of Italy on the 18th of April, and those of Egypt of the 25th of April; and it appears from a letter of Leo the Great (Epist. 64, ad Marcian.) that in 455 there was a difference of eight days between the Roman and the Alexandrine Easter. Gregory of Tours relates that in 577 "there was a doubt about Easter. In Gaul we with many other cities kept Easter on the fourteen calends of May, others, as the Spaniards, on the twelfth calends of April."

The destroyers know God's people are destroyed for a lack of knowledge (*Hosea* 4:6). There is a war of intrigue and deception being waged that fits the end time prophecy of *Daniel* 8:19-27 to take away knowledge. Jesus taught us such men were doing such

things: "*Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who are entering in you hindered.*" – *Luke* 11:52.

As an example of how the snakes endeavor to do this, just consider how they tried to stop the knowledge of the resurrection of Jesus Christ and keep it away from His people.

What is the greatest bit of knowledge on the face of the earth? Is it not that Jesus Christ is the son of the living God? Without this knowledge, His children are lost and without salvation. And, what is the greatest proof that Jesus is the son of God? Is it not His resurrection from the grave?

Concerning His Son, who was born of a descendant of David according to the flesh, who was declared the Son of God with power by the resurrection from the dead. – *Romans* 1:3-4.

Now, then, consider the Bible example showing how evil men conspired to keep this knowledge from the people:

Now after the Sabbath, as it began to dawn toward the first day of the week, Mary Magdalene and the other Mary came to look at the grave. And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it. And his appearance was like lightning, and his garment as white as snow; and the guards shook for fear of him, and became like dead men. – *Matthew* 28:1-5

Now while they were on their way, behold, some of the guard came into the city and reported to the chief priest all that had happened. And when they had assembled with the elders and counseled together, they gave a large sum of money to the soldiers, and said You are to say, His disciples came by night and

stole Him away while we were asleep. And if this should come to the governor's ears, we will win him over and keep you out of trouble. And they took the money and did as they had been instructed; and this story was widely spread among the Jews, and is to this day. – Matthew 28:11-15.

To understand how this taking away and keeping away knowledge is done by those sons of hell snakes today (*Matthew* 23:15 & 33), consider two different examples. One is the example of the Jew named Stephen Blumberg, who was caught with 28,000 to 30,000 rare, stolen books. Most were history books stolen from University libraries. The other modern-day example is that of another Jew named Daniel Spiegelman, who was sentenced to five years in prison for stealing presidential letters and rare documents valued at 1.3 million dollars from Columbia University. This is their continued war against us in keeping knowledge from us.

Recently, I received a letter from a man who made the same discovery this pastor made years ago – i.e., the Anglo Saxon, Germanic, Scandinavia, Celtic and kindred people are the Israel people of the Bible. This is what he wrote:

Pastor Peters, I just got home last night from Branson and I wanted to thank you for exceeding my expectations and quieting my fears. I have been on a long, spiritual journey to get where I am today. Over the last thirty years, I have been involved in many Christian fads, looking for something. I majored in Bible at Seattle Pacific University and never heard of what you teach. In fact, it has only been in the last five years, after reading tons of Christian and historical books, that I came across anything mentioning my true identity. ***What a well kept secret!***

The reason it is a well-kept secret is because

the snakes have stolen the historical and archaeological knowledge (*Matthew* 23:33) in an attempt to keep it a secret, just as they attempted to keep His resurrection a secret and just as they are trying to keep the Passover a secret.

Remember, the Bible teaches us there are sons of the devil (*John* 8:44) who are involved in a way of fraud and deceit. "*. . . and He said, ' You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord.'" – Acts* 13:10.

It is the conviction of this preacher that our sovereign God has used these wicked ones to conceal knowledge that is to again be found in these latter times. "*It is the glory of God to conceal a matter, but the glory of kings is to search out a matter." – Proverbs* 25:2.

Now, let's further consider the observance of the 14th day of Abib, which is Passover. It has been somewhat concealed, but we do have the two Bible witnesses; it does take some searching out.

Remember, the wicked ones were the ones who were the Judaizers, promoting leaven in the early church? They were the agnostics of the day as well. They were at work then, as now, to distort the truth. (*Acts* 20:30 and *II Peter* 3:16). The truth is, the early church kept and observed the 14th day of Abib – i.e., Passover. The first Bible witness to this comes in *Philippians* 3:17: "*Brethren, join in following my example, and observe those who walk according to the pattern you have in us."* To observe those who walked according to the pattern they received from the apostles, we need to go to the lives and writings of the ante-Nicene fathers. These are the men who lived from the time of the Apostles to about 325 A.D. when the Roman emperor, Constantine, held the council of Nicea. For the

purpose of this writing, I present two ante-Nicene fathers (as a double witness), who endorsed the observance of the 14th day of Abib (Passover) and taught the early Christians to do so. One is Irenaens (130-200), who was bishop of the church at Lyons (in modern-day France). The other is Polycarp (69-156), the Bishop of Ephesus (possible the one of *Revelation* 2:1) who was a disciple of the Apostle John and was martyred at an old age. Early on, those of *Daniel* 7:25 were at work making alterations in times (appointed times) and worked to change the observance of the 14th day of Abib (Passover) to another time now know as Easter (the date of which changes each year). Polycarp visited Rome in 159 to confer with Bishop Anicetus and urged the observance of the 14th day, stating that he received this teaching from the Apostle John. Irenaeas is recorded as writing to Victor, Bishop of Rome, in 190 defending the Christians in Asia Minor who celebrated the 14th rather than the day set for Easter which was observed by the Christians in Rome. This was a major issue and one addressed by the Council of Nicaea wherein the Christians in Asia Minor, who came to be known as Quartodecimans, lost out.

Philippians 3:17, in conjunction with anti-Nicene fathers, is one Bible witness that the Passover day is to be observed. The other Bible witness is *I Corinthians* 5:8: "*Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."* I have been amazed at the mentality of a few who have tried to oppose this preacher's past writings, preaching, and research on the Passover door day and the 91st days. The context of *I Corinthians* 5:8 shows that the feast was "*Passover"*. The opponents, who want to keep you and I from that Passover, are quick to point out that the principle teaching of *I* Corin-

thians 5:8 is not about the Passover. Anyone can tell that this is true, including Pastor Peters. The primary teaching concerns the sin and false teachings in the Corinthian Church (Read *I Corinthians* 5:1-13). However, these people don't understand (or don't want you to understand) the principal of the secondary teaching. The secondary teaching is just as true (and as important) as the primary teaching, but is often overlooked or not found because it is overshadowed by the primary teaching. (Remember, *Proverbs* 25:2 tells us it is a glory to God to conceal a matter?). For example, in my early years, I was converted in a church that taught that the wearing of jewelry was wrong. But one day, while reading the story of the prodigal son (*Luke* 15), I read that the father put a ring on his son's hand (verse 22). Now a ring is jewelry and obviously the subject of jewelry is not the primary teaching of this Scripture but it is a secondary teaching and equally as true as the primary one. The same illustration could apply to the subject of vegetarianism. The text tells us not only did the father (who represents, in this story, the Heavenly Father – i.e., God) put a ring on the boy but he killed the fattened calf as well. Again, the primary teaching is not that our God allows us to eat meat, but it is a valid secondary teaching. So it is with *I Corinth*ians 5:8. It is a valid secondary teaching that we are to keep the feast of Passover.

We also have at least two Bible witnesses that the 14rh day of Abib was a day connected to covenant keeping and entering into a covenant with God (thus it's a door day). In *II Chronicles* 29:10, we read that Hezekiah desired to make a covenant with God; and in doing so he purposed to keep the Passover day (read *II Chronicles* 30:2-3). Upon further study concerning this important day, one discovers that it was an ancient "*appointed time*" – i.e., a day that was observed way

before the Passover event took place in *Exodus* 12 on that day.

The following is taken from the Encyclopedia Britannica 11th Edition under the heading of "*Passover*": *"Ewald regarded the Passover as an original* ***pre-Mosaic*** *spring festival made to serve the interest of purity and atonement."* (Emphasis added).

It appears, from the Bible record, that the 14th day of Abib was the day God entered into a covenant with Abraham. We are told in *Exodus* 12:41, "*and it came about at the end of four hundred and thirty years,* ***to the very day****, that all the hosts of the Lord went out from the land of Egypt."* Note that it was 430 years to the very day. This has been a confusing text for some, for study shows that Jacob and his children were in Egypt 215 years not 430. The confusion, however, is cleared up by reading of the Samaritan Pentateuch, which speaks of the sojourning of Israel **and their fathers** and includes the "**land of Canaan** and Egypt". Then it all adds up to the fact that 430 years prior to the event in *Exodus* 12, which happened on the 14th day of Abib, God made a covenant with Abraham on that very same day. The following from Adam's Clarke's Commentary explains it all: "*Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years. This same sum is given by Paul, Galatians* 3:17*, who reckons from the promise made to Abraham, when God commanded him to go to Canaan, to the giving of the law, which soon followed the departure from Egypt; and this chronology of the apostle is concordant with the Samaritan Pentateuch, which, by preserving the two passages, they and their fathers, and in the land of Canaan, which are lost out of the present copies of the Hebrew text, has rescued this passage from all obscurity and contradiction. It may be*

necessary to observe that the Alexandrian copy of the Septuagint has the same reading as that in the Samaritan. The Samaritan Pentateuch is allowed by many learned men to exhibit the most correct copy of the five books of Moses; and the Alexandrian copy of the Septuagint must also be allowed to be one of the most authentic as well as most ancient copies of this version which we possess. As to Paul, no man will dispute the authenticity of his statement; and thus, in the mouth of these three most respectable witnesses the whole account is indubitably established. That these three witnesses have the truth, the chronology itself proves: for from Abraham's entry into Canaan to the birth of Isaac was 25 years, Genesis 12:4, Genesis *17:1-21; Isaac was 60 years old at the birth of Jacob, Genesis* 25:26,; *and Jacob was 130 at his going down into Egypt, Genesis* 47:9; *which three sums make 215 years. And then Jacob and his children having continued in Egypt 214 years more, the whole sum of 430 years is regularly completed. See Kennicott's Dissertation of the Hebrew Text."*

Why, of all the days, did God made a covenant with Abraham on the 14th day of Abib? I think the answer is that Abraham was observing that day because, just as Enoch and Jubilees indicate, it was an "*appointed time"* prior to the time of Moses. With some research, I have found that the ancients did seem to observe certain special days. It is my conviction that this is what Jeremiah might have meant when he nearly, **two and one half millenniums** ago, exhorted the people to go back to the **ancient paths**. (*Jeremiah* 18:15-17 and 6:16-19).

Remember, a matter hidden takes some detective work. What I've found in this area so far is that the ancient Stonehenge builders had built an observatory for calculating certain days. As we point out in a

tape series, archaeologist Barry Fell, author of America B.C., tells of an ancient Celtic-American Stonehenge in Vermont called Mystery Hill. It was an observatory to regulate a solar calendar. Following are his words: "*The Celtic calendar was undoubtedly connected intimately with the Celt's religious life . . . particular religious festivals were held on days determined by the solar calendar; that is on days when the sun was seen to be aligned with particular dating monolith, those of the solstices and equinoxes apparently being the most important."*

The importance of the Passover is somewhat hidden in the prophets and in the Gospels, but it is there for those to search out. Isaiah tell us about the impending day of the Lord and what to do:

[20]*Come, my people, enter thou into thy chambers, and shut they doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.* [21]*For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. – Isaiah* 26:20-21.

What does it mean to enter into thy chambers? Notice this instruction is in light of the coming punishing and avenging of God that is coming upon the land. Obviously, just going into one's house is not going to protect in the day of destruction and desolation that is prophesied to come in the day of the Lord. Such visitation of destruction happened in Egypt on the Passover and those who kept the Passover and applied the blood of a sacrificed lamb to the "*door*" were protected from the devastation that came down on the rest of the inhabitants in the land. One reads about this event in *Exodus,* Chapter 12. In the new covenant, Jesus is the Passover Lamb and His blood is applied when one is born again of the water and the spirit, which is done

through faith, repentance, and baptism for the remission of sins (*Acts* 2:38). But, how does one enter the chambers and close the door? By keeping the Passover day as the early Christians did before the serpent thieves stole it from them and cut down the entrance door.

When one reads of the Passover event in Egypt, one notes the Scripture specifically says that the Lord passed over "*the door*". Those that had applied the blood to the door had to also enter the door and close it behind them.

[23]*For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the* ***door*** *and will not allow the destroyer to come into your houses to smite you.* [24]*And you shall observe this event as an ordinance for you and your children forever.* – *Exodus* 12:23-24. NAS (Emphasis added).

There was a reason so many Christians fought so long and so hard to keep the Passover day (five centuries and history indicates some in the British Isles fought with the sword to keep it). There was a reason the serpent enemies fought so long and so hard to eliminate it by replacing it with Easter. The enemy steals, kills, and destroys (*John* 10:10).

Some will say, "*Are you trying to say I'm not saved because I don't keep the Passover or keep it on the right day?*" The answer is, "*no, not regarding the salvation you are talking about for we are saved by faith and the blood of Jesus*." But, there is another salvation yet to be revealed. It is the salvation in the day of the Lord that Isaiah speaks of and thus instructs us to enter the chambers and close the door. It is the end-time salvation that Peter tells us is yet to be revealed.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last

time. – Peter 1:5 NAS.

There is a salvation to be revealed and it will be in the day of the Lord. And, just as the serpent people tried to remove the knowledge of the resurrection to keep people from the salvation that comes from it, they have removed the Passover to keep people from the salvation that comes with it when the day of the Lord comes.

Let us consider the following Scripture that tells about the door:

[1]*"Truly, truly, I say to you, he who does not enter by the door into the fold of the sheep, but climbs up some other way, he is a thief and a robber.* [2]*But he who enters by the door is a shepherd of the sheep.* [3]*To him the doorkeeper opens, and the sheep hear his voice, and he calls his own sheep by name, and leads them out.* [4]*When he puts forth all his own, he goes before them, and the sheep follow him because they know his voice.* [5]*And a stranger they simply will not follow, but will flee from him, because they do not know the voice of strangers."* [6]*This figure of speech Jesus spoke to them, but they did not understand what those things were which He had been saying to them.* [7]*Jesus therefore said to them again, "Truly, truly, I say to you, I am the door of the sheep.* [8]*All who came before Me are thieves and robbers, but the sheep did not hear them.* [9]*I am the door; if anyone enters through Me, he shall be saved, and shall go in and out, and find pasture.* [10]*The thief comes only to steal, and kill, and destroy; I came that they might have life, and might have it abundantly." –John* 10:1-10 NAS.

That thief tried to steal the knowledge of the resurrection of Jesus – the gospel, the good news of the death, burial, and resurrection which saves us. People are destroyed when it is kept from them – i.e., the thief doesn't go through the door but enters another way.

The Passover is also the door, which the thief does not want you to enter.

No doubt some will be quick to point out that Jesus said, in *John* 10:7, "*Truly, truly, I say to you, I am the door of the sheep.*" Yes, Jesus is the door, but He is also our Passover.

Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. – I Corinthians 5:7.

Things equal to the same thing are equal to each other. For example, 2 + 2 = 4 and 3 + 1 = 4; thus, 2 + 2 = 3 + 1. So it is Jesus Christ = door and Jesus Christ -= Passover; thus, door = Passover. Just as we receive salvation by believing the gospel (and obeying it in the act of baptism [*Acts* 2:38; *II Thessalonians* 1:8]), so we partake of that salvation yet to be revealed by faith when by faith we keep the Passover.

By faith he kept the Passover and the sprinkling of the blood, so that he who destroyed the firstborn might not touch them. – Hebrews 11:28 NAS.

We may not know the day or the hour, but this writer suspects it is on or near the Passover – i.e., the door.

[32]*Now learn the parable from the fig tree: when its branch has already become tender, and puts forth its leaves, you know that summer is near;* [33]*even so you too, when you see all these things, recognize that* ***He is near, right at the door****. – Matthew* 24:32-33 NAS. (Emphasis added).

Do not complain, brethren, against one another, that you yourselves may not be judged; behold, the Judge is standing right at the door. – James 5:9 NAS.

In the story of the foolish virgins, the five foolish virgins were not saved. The five wise virgins were

not only saved but had the oil of understanding and were able to partake of the wedding feast; thus, they were saved of going through the tribulation that comes with the day of the Lord. They kept the Passover – i.e., the door day.

[1]*Then the kingdom of heaven will be comparable to ten virgins, who took their lamps, and went out to meet the bridegroom.* [2]*And five of them were foolish, and five were prudent.* [3]*For when the foolish took their lamps, they took no oil with them,* [4]*but the prudent took oil in flasks along with their lamps.* [5]*Now while the bridegroom was delaying, they all got drowsy and began to sleep.* [6]*But at midnight there was a shout, "Behold, the bridegroom! Come out to meet him."* [7]*Then all those virgins rose, and trimmed their lamps.* [8]*And the foolish said to the prudent, "Give us some of your oil, for our lamps are going out."* [9]*But the prudent answered, saying, "No, there will not be enough for us and you too; go instead to the dealers and buy some for yourselves."* [10]*And while they were going away to make the purchase, the bridegroom came, and those who were ready went in with him to the wedding feast; and the* ***door was shut****.* [11]*And later the other virgins also came, saying, "Lord, Lord, open up for us."* [12]*But he answered and said, "Truly I say to you, I do not know you."* [13]*Be on the alert then, for you do not know the day nor the hour.* – *Matthew* 25:1-13 NAS.

Every year Christians have the opportunity to keep the Passover, which is an entering into a covering, if you will, for that year; should that be the year that contains the day of the Lord, they will enjoy that salvation yet to be revealed of which Peter speaks. The other Christians, like the five foolish virgins, miss out on it.

[24]*Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able.*

[25]*Once the head of the house gets up and shuts the door, and you begin to stand outside and knock on the door, saying, "Lord, open up to us!" then He will answer and say to you, "I do not know where you are from." – Luke* 13:24-25 NAS.

It is the conviction of this preacher there are other benefits when the Passover is annually kept on the right day; one is health. The counterfeit system to God's kingdom is man's socialist healthcare offered in Satan's kingdom of the so-called new world order. The health care does nothing in preventing ill health. The Bible clearly teaches us that ill health can come from not partaking of communion properly (*II Corinthians* 11:30). Communion is symbolic of the Passover meal and should be partaken of by the Christian on Passover (as well as on the first day of the week - order our book Communion and its Potential Blessings, Curses and Need—free of charge).

Look at how weak sickly Christians are today. Would it be possible to have a Christian gathering of one million Christians and not have one weak, sickly, feeble person in the assembly? The Bible tells us such was the case with the million-plus people who kept the Passover and came out of Egypt. "*He brought them forth also with silver and gold and there was not one feeble person among their tribes." – Psalms* 105:37 KJV. How could this be? It would take a miracle for this to be. Something must have happened to those who kept the Passover. Obviously, they were blessed with health.

Interestingly enough, the book of Jubilees in *Jubilees* 49:12 is a health promise in keeping the Passover (Pascah): "*But thou, command the children of Israel that they should observe the Pascah on its days in all the years, once each year, on the day of its, fixed time, and that it shall become a memorial before the*

Lord which is acceptable, and that no plague come over them to kill them and to scourge them in that year."

One family that has been part of this preacher's ministry for many years once informed me they would observe the people in their area who partook of the feasts. They observed that many, many of the people would get sick afterwards. They just did not see that the people were blessed. The people were keeping the feasts by the moon.

There are other blessings besides health that come with keeping the Passover. One is spiritual strength, confidence and peace. One man explained the feeling as being what a lion must feel just basking in the sun – not to be messed with or provoked.

PART III
WARNINGS

Some, who study mainly in the New Testament and who do not understand the Anglo-Israel message, will have a hard time with the teachings in this writing. The message to them is beware of misinterpreting *Colossians* 2:16-17:

[16]*Therefore, let no one act as your judge in regard to food or drink or in respect to a festival or a new moon or a Sabbath day –* [17]*things which are a mere shadow of what is to come; but the substance belongs to Christ.*

It is true that the Passover feast of killing a lamb and eating it as instructed in the Old Covenant was a mere shadow of what was to come. Jesus came and in the New Covenant He is our Passover lamb and we eat Him in communion. It is not true that observing the feast of Passover as a special day and having communion on that day (as the early church did) is not part of the new covenant. Beware of the argument that *Galatians* 3:17-26 teaches the feast of Passover was added (*Galatians* 3:17) to lead us to Christ (*Galatians* 3:24) and now that He has come we no longer have it (*Galatians* 3:25). This writer knows the argument for he used to mistakenly argue it. The argument breaks down when one learns the law existed before Moses and was merely codified in the Mosaic Covenant. It was the priestly rituals and the commanded animal sacrifices and grain offerings that were added. We've already seen that the Passover existed long before Moses and so, obviously, if it was not added it has not been done away with (as a day) in the new covenant.

Note that *Colossians* 2:16 tells us to "*let no one act as your judge."* One way to interpret this scripture is just that. That is, let no person act as your judge.

That does not mean you are not to let God and God's Word act as your judge. If you are keeping Jewish lunar festivals, take warning, God and His Word do condemn such. How much plainer can it be than that in *Isaiah* 1:14:

I hate your new moon festivals and your appointed feasts NAS.

Remember, all lunar feasts are "*new moon festivals*" as the lunar calendar itself is based on the new moon.

As for judging, it has been this writer's observations that many who try to observe those Jewish feasts become the judgers. Beware of a self-righteous, judgmental spirit that comes when such do not understand that the law has been done away for the sake of righteousness. *Romans* 10:4, "*For Christ is the end of the law for righteousness to everyone that believeth."* Observing a feast does not make one righteous or more righteous or more holy than those who do not. The Israelite feast of Passover is to be humbly observed for the sake of obedient faith, not for the sake of righteousness. Our job is not to judge but to obey.

Be forewarned that when, as a Christian, one becomes convinced (in his or her own mind) that out of obedience one is to obey and observe the Passover, they will be judged. This should not be and is what Paul addresses in *Romans* 14:4-6:

[4]*Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.* [5]*One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.* [6]*He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.* NAS.

Beware of the deceiving, Judaizing snakes disguised as Christians that slither in our midst promoting the lunar calendar and Jewish feasts. That is not to say all that teach such are snakes. Some have simply been so taught and deceived by snakes and in turn teach the deception to others.

For you teachers and preachers in this latter category, beware of being held by your pride in falsehood. You are held to a greater accountability (*James* 3:1). For us to grow in grace and knowledge as commanded in *II Peter* 3:18, we must at time humbly acknowledge our errors.

PART IV
CALCULATING THE DAY OF PASSOVER

Calculating the day of Passover is quite simple when once the spring equinox is determined. The spring equinox occurs when the sun crosses the celestial equator; when the days and nights are equal. It is normally around March 21st. The spring equinox is the first day of Abib and the fourteenth day of Abib is the Passover day.

This brings us to the subject of when a day begins and ends. This preacher has four hours of lecture with exhibits on tapes (#269, 270, 271, and 272) entitled "The Sabbath, Parts One through Four." The series of messages was designed to expose the error of Christians observing the Jewish Sabbath of sundown to sundown as promoted by such groups as the Seven Day Adventists, Church of God, 7th Day, Worldwide Church of God, etc. The series does not address the Lord's Day, on which the early church assembled.

In this part of this writing, we will give you some of what is given in that series. We suggest you listen to it for it gives the truth as to when a feast day begins. When this preacher -many years ago - presented the series, he did not recognize the importance of the Passover; but, now he recognizes the most important thing to come from the series is the knowledge of when the Passover day begins and ends.

Notice this preacher did not say when a day begins but when the Passover day begins. If you were asked when a day begins, you could not properly answer because the question is too general. There is more than one kind of day. For example, there is a civil day, a religious day, and an astronomical day. Concerning a day, the 1911 Encyclopedia Britannica tells us that "*The time a day shall begin is purely a matter of convenience.*"

Our modern civil day is midnight to midnight; thus, the people are given until midnight on April 15 to get their tax returns filed. To the Seven Day Adventists a religious day is from sundown to sundown. To astronomers an astronomical day is from noon to noon.

A four-volume exhaustive work called The Interpreters Dictionary of the Bible says a civil day is, "*The civil day, a space of 24 h ours extending from sunrise to sunrise or sunset to sunset. It would appear the early Hebrews recorded the civil day from one dawn to the next as would naturally follow from its simplistic meaning. Gradually, however, they began to count from sunset to sunset* ***in accordance with the rising importance of their lunar festivals.***" (Emphasis added).

The anti-Christ Jews and Muslims begin their day at what they call evening or sundown. The Judaized Christians, who foolishly follow this way of reckoning, will use as a support scripture *Leviticus* 23:32: "*It is to be a Sabbath of complete rest to you, and you shall humble your souls, on the ninth of the month at evening,* ***from evening until evening you shall keep your Sabbath."*** (Emphasis added). Their problem is they do not know, according to the Bible, when evening begins. To them, as well as to many, evening begins at sundown.

The 1896 Smith Bible Dictionary tells us that beginning a day at sundown goes back to the lunar calendar: "*The Hebrews custom of reckoning a day from evening to evening arose from the use of the lunar calendar . . .*". Sundown to sundown is a lunar day.

The late Curtis Clair Ewing said, in his work on Israel's Calendar and the Sabbath, "*Assuming that the modern Jewish calendar is the same as the Biblical calendar has many to assume the Biblical calendar was a lunar or solar-lunar calendar, but it cannot be over-*

emphasized that the calendar which Israel had when they were organized as a nation at Sinai was a solar calendar."

So, the question should be, "*When does a solar day begin?"* The answer is that it begins in the evening when the sun begins to set. But, just when is that? The answer to that is always the same no matter where you are or what type of horizon you see.

The beginning of a Jewish day at sunset varies in time from one locality to another depending on the horizon. The sun setting behind the horizon of a range of mountains will be different from a sunset on the flat Nebraska prairies, for example; but with a solar day, it never ever changes. It is always at the same time regardless of where you are. Regardless of where you are the sun begins to set at high noon, which is the beginning of evening. We prove all this in the four-hour tape series. This series points out in it that in different parts of the world, such as in parts of the south and in parts of England, the word "*evening"* means any time after twelve o'clock noon. We also give dictionary definitions that attest to this.

We prove, in that series of messages, that Exhibit #1 accurately shows the Bible teaching of evening and morning and light and darkness which a Biblical solar day contains verses the Jewish teaching seen in Exhibit #2.

Exhibit 1 (Solar Day)

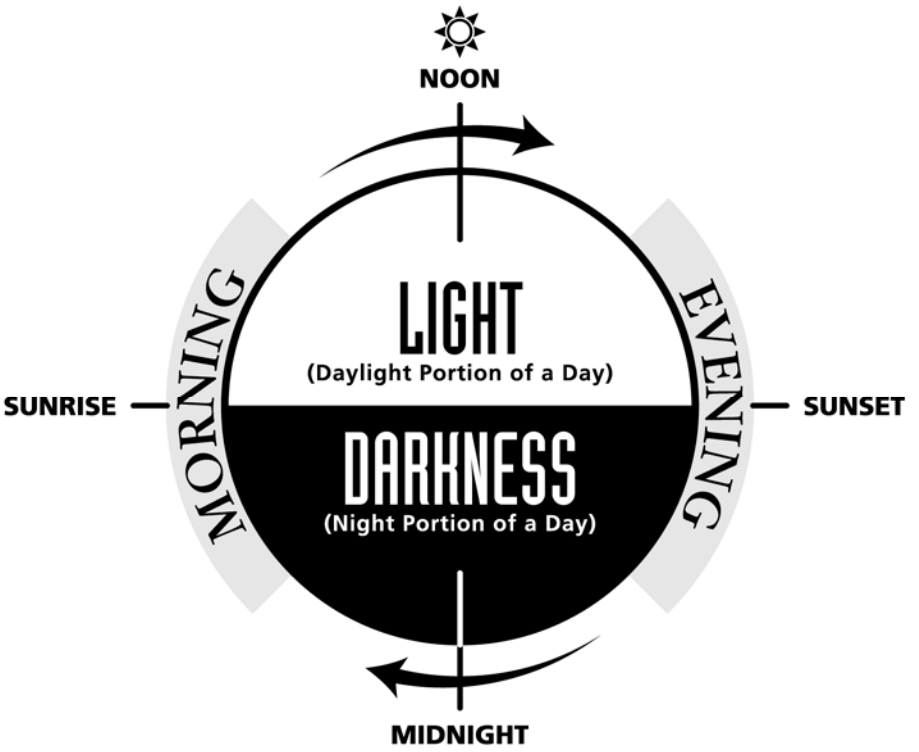
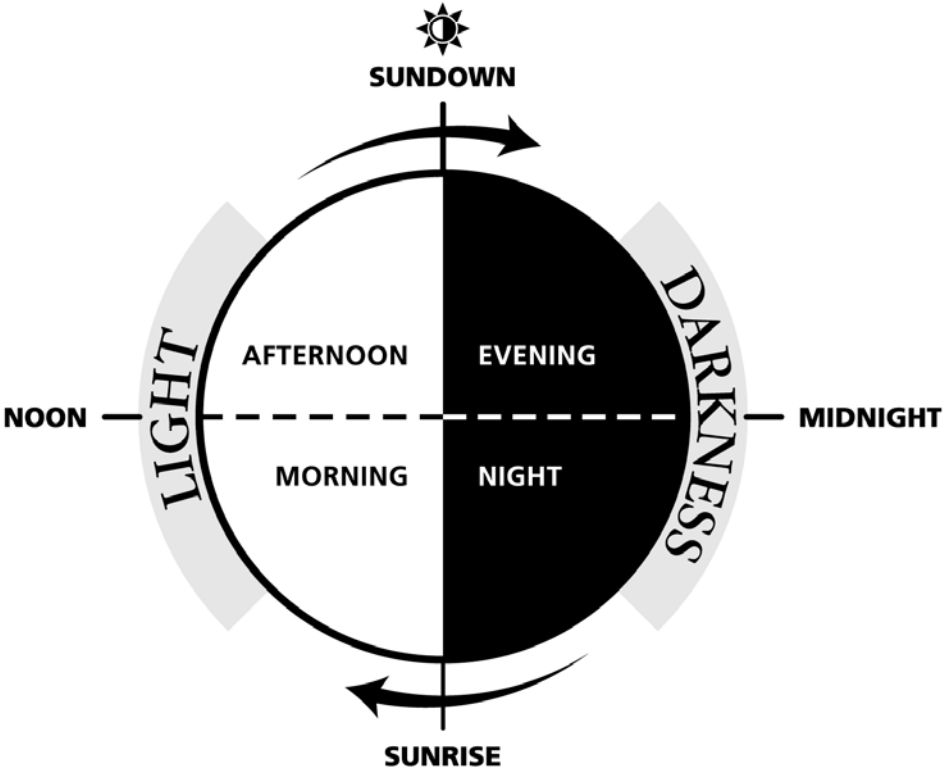


Exhibit 2 (Lunar Day)



The Bible tells us that in one day there is evening and morning with light and darkness: "*And God called the light day and the darkness He called night. And there was evening and there was morning one day." – Genesis* 1:5. Notice that evening was first and then morning and that light was first and then darkness. In Exhibit #1, you will notice the circle represents a day and that it is divided in half from top to bottom. The first half is evening and the second half is morning. Notice, also, that it is divided in half from side to side; the top half is light and the bottom half darkness. Thus, there is evening and morning, light and darkness; the evening portion is half light and half darkness and the morning portion is half darkness and half light. This is a solar day and, we shall show, fits the Passover day in *Exodus* Chapter 12.

The anti-Christ Jewish lunar day shown in Exhibit #2 does not fit the Bible Passover day of Scripture. It, too, is divided in half, but starts with darkness setting in at sundown (how fitting for the sons of darkness). It is half darkness and half light, but rather than being divided into two parts (evening and morning), it is divided into four parts: evening, night, morning, afternoon.

Let us now go through the Bible story of the Passover event in Egypt. When we do, we find that Exhibit #1 of a solar day fits the story and Exhibit #2 of a lunar day does not.

In *Exodus* 12:6, we see that the lamb or goat was to be killed in the evening. The King James version says, "*And ye shall keep it up until the fourteenth day of the same month and the whole assembly of the congregation of Israel shall kill it in the evening."* The New American Standard (and the NIV) says, "*at twilight"* with a side note stating that it meant "*between the two evenings."*

From noon on the sun becomes less bright. Between the evenings is between noon and darkness or the light portion of evening – i.e., it would be from 12:00 to 6:00. The ones that hold to a Jewish day as shown in Exhibit #2 say between the evenings is that twilight time between the sun setting (about 6:00 p.m.) and darkness. This is about 35 minutes verses 6 hours. Now, think about it; they have to kill, bleed, and skin the lamb and apply the blood to the doorposts and lintel and they don't have electricity. When my son was a teenage boy, he shot his first deer right at sunset and I remember the difficulty we had, in the dark, skinning and cleaning the buck. Admittedly, however, it would be possible to make the killing, bleeding, and skinning of the lamb fit by starting at 6:00 p.m. rather than at 12 noon. But, let's go on.

In *Exodus* 12:7-10, we see the Israelites were instructed to not only kill it, bleed it, and skin it and apply the blood, but to cook it and eat it and burn what was left over with fire. The instructions stated it was not to be eaten raw and was not to be boiled, but to be roasted:

[7]*And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.* [8]*And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.* [9]*Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.* [10]*And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. – Exodus* 12:7-10 KJV.

Now, remember, not only did they not have any electricity but they had no microwave ovens, either. Think how long it takes to roast a 15 pound turkey in a gas burning oven on Thanksgiving Day (at

least 4 hours). Then think how long it would take to roast a 70 lb lamb. Now it becomes very hard to make the Passover event fit Exhibit #2 because with it there is only 6 hours to midnight – i.e., to kill, bleed, skin, apply the blood, start a wood fire, roast (and cook thoroughly), eat, and dispose of the rest by burning. However, with the solar day, in Exhibit #1, there is twelve hours to do so.

Next we see they were to eat it with clothes and sandals on and staff in hand because they were going to eat and run, so to speak. They were not going to eat it and then wait 6 hours to leave. "*Now you shall eat in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste – it is the Lord's Passover." – Exodus* 12:11. They were not to leave any of it until morning (*Exodus* 12:10) and they were not to leave their houses until morning (*Exodus* 12:22). We see that they left Egypt on the 14th day of Abib (*Exodus* 12:7) and they could not come out of their houses until morning (*Exodus* 12:22) and that they left their house in the night. "*It is a night to be observed for the Lord for having brought them out from the land of Egypt; this night is for the Lord to be observed by all the sons of Israel throughout their generations." – Exodus* 12:42.

These events can only fit in the solar day

Exhibit 3

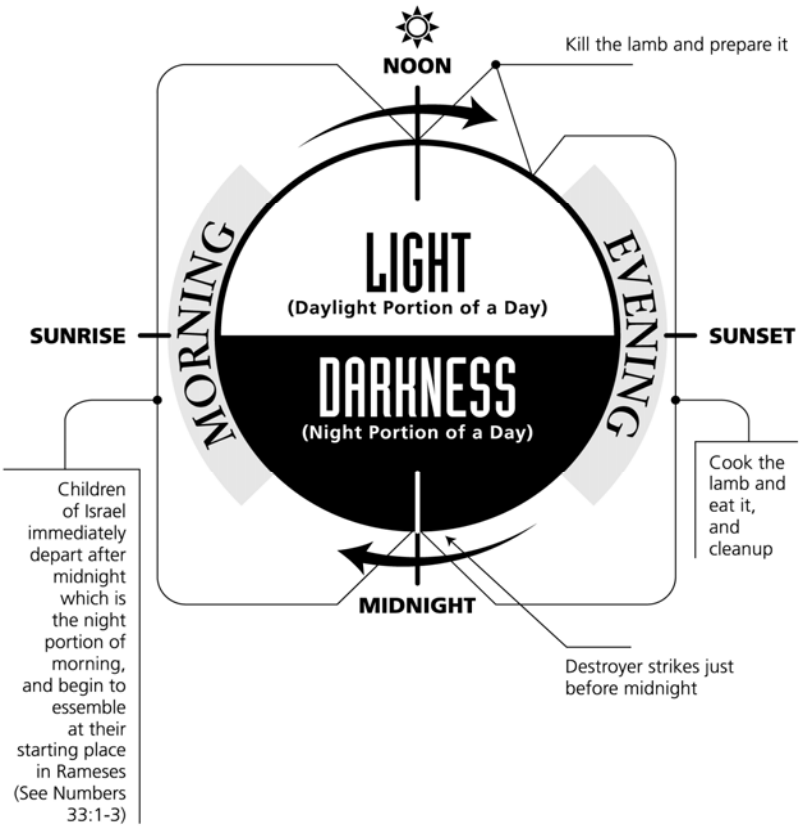
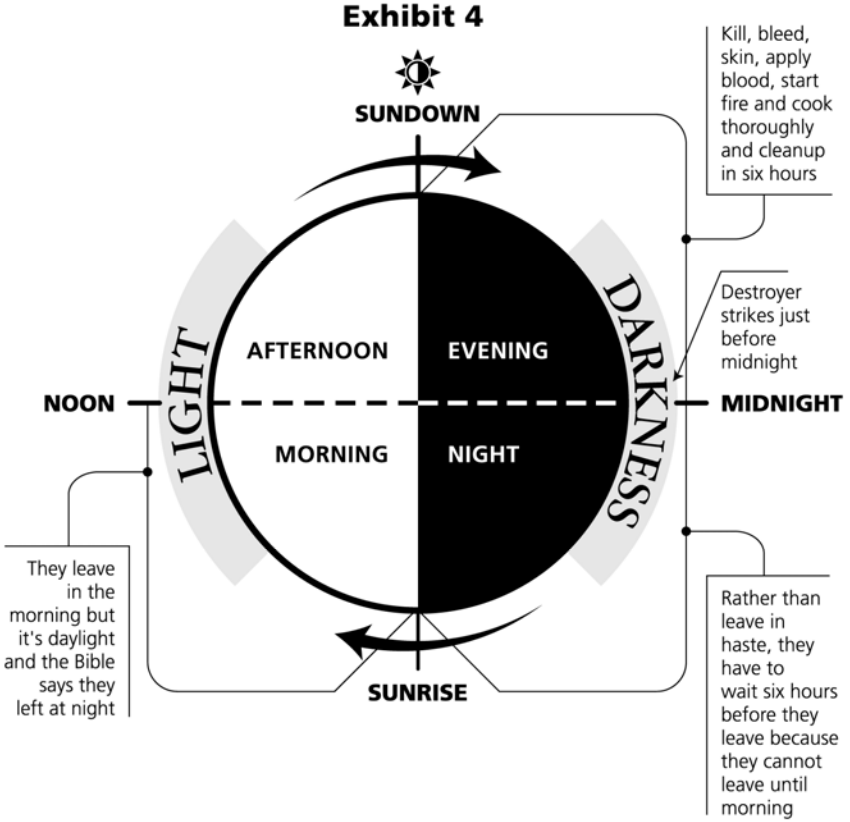

NOON
Kill the lamb and prepare it
MORNING
LIGHT
(Daylight Portion of a Day)
EVENING
SUNRISE
SUNSET
DARKNESS
(Night Portion of a Day)
Children of Israel immediately depart after midnight which is the night portion of morning, and begin to essemble at their starting place in Rameses (See Numbers 33:1-3)
Cook the lamb and eat it, and cleanup
MIDNIGHT
Destroyer strikes just before midnight

Exhibit 4


SUNDOWN
Kill, bleed, skin, apply blood, start fire and cook thoroughly and cleanup in six hours
LIGHT
AFTERNOON
EVENING
DARKNESS
Destroyer strikes just before midnight
NOON
MIDNIGHT
MORNING
NIGHT
They leave in the morning but it's daylight and the Bible says they left at night
SUNRISE
Rather than leave in haste, they have to wait six hours before they leave because they cannot leave until morning

Look at exhibit #3 and you'll see how it all came about. They kill the lamb between noon and 3:00 o'clock (the same time Jesus was put on the cross) and start the fire and start cooking. They have 8 to 10 hours to cook, eat, clean up. At about midnight, the destroyer strikes (*Exodus* 12:29). They then immediately leave after midnight, which would be the night portion of morning and thus they left in haste. The lunar day, in Exhibit #4, does not work, for they can't leave until morning, which is 6 more hours after midnight and hardly a "*leaving in haste"* (they could have slept those 6 hours); if they leave at 6:00 a.m. in the morning – i.e., at sunrise – they don't leave at night like the Bible said they did but in the day.

It is easy to see that the Passover day was a solar day beginning at noon. We show more proof in the four-part tape series. (It should also be noted that the Israelites did not plunder the Egyptians of their gold and silver after the destroyer struck but before. This event took place in *Exodus* 11:1-2 and is recorded as a past tense event in *Exodus* 12:35).

PART V
THE TWO CALENDARS OF THE BIBLE

By Bill Strittmatter

First, to get off to a good start, what this writing is **not** about. Many books and clergy would say something like this:

There are two calendars in the Bible, (1) the civil calendar and (2) the religious calendar. The first month in the civil calendar is Tishri starting in the fall, about September. The religious calendar's first month is Nisan (Aviv) starting in the spring, about the time of our March and April. The civil calendar's seventh month is the religious calendar's first month.

An accountant might say:

There are two calendars in business. For example, the United States government has a fiscal year beginning on July 1. For everything else the year starts on January 1. The first month of this fiscal calendar is the seventh month of the regular calendar.

But both of these two examples are of **one** calendar each with **two** starting points. This article is **not** about one Bible calendar with two starting points. This article is not about a religious starting point and a civil starting point. This article is about two completely separate calendars, both in the Bible. One calendar is Solar. The other is Lunar. The Solar calendar was used by Moses. The Lunar was used by the Jews of Jesus' day and is still used by them today.

Two completely different calendars. Both are in the Bible	
Moses' Lunar/Solar Calendar	The Jewish Lunar Calendar

When trying to understand the "*true calendar of the Bible"*, people assumed that there was only one calendar. The only problem was to figure out the details. And, there are as many "*answers"* as scholars studying the situation. Many developed Lunar/Solar calendars. But, it was as if someone were to mix two different jigsaw puzzles into one box; and everyone trying to make just one picture.

There are two separate and completely different calendars in the Bible

What is the name of the first month of the year? If you were to look in the Bible to get the answer to this question here is what you would find. You would find two different answers:

The first month, Abib	**The first month, Nisan**
Exodus 12:2. *This month shall be unto you the beginning of months: it shall be the first month of the year to you.* **Deuteronomy 16:1.** *Observe the month of* **Abib**, *and keep the Passover unto the Lord thy God: for in the month of* **Abib** *the Lord thy God brought thee forth out of Egypt by night.* **Numbers 9:4-5.** [4]*And Moses spake unto the children of Israel, that they should keep the Passover.*	**Nehemiah 2:1.** *And it came to pass in the month Nisan, in the twentieth year of Artaxerxes the king, that wine was before him: and I took up the wine, and gave it unto the king. Now I had not been beforetime sad in his presence.* **Ester 3:7.** *In the first month, that is, the month of* **Nisan**, *in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman, from*

[5]*And they kept the Pass-over on the fourteenth day of the first month at even in the wilderness of Sinai: according to all that the Lord Commanded Moses, so did the Children of Israel.* Passover was observed on the 14th day of the first month and Abib is the name of the first month.	*Day to day, and from month to month, to the twelfth month, that is, the month Adar.*

In *Deuteronomy* 16:1, we are told to observe the month Abib. *Exodus* 12:2 says that this month is the first month of the year. However, in *Nehemiah* 2:1 and *Ester* 3:7, we find that Nisan is the first month of the year. So, the answer is: The Bible says Abib is the first month and the Bible says Nisan is the first month.

In *Deuteronomy* 16:1 we are told to observe the month Abib. *Exodus* 12:2 says that this month is the first month of the year. However, in *Nehemiah* 2:1 and *Ester* 3:7 we find that Nisan is the first month of the year.

So, the answer is: The Bible says Abib is the first month and the Bible says Nisan is the first month.

Question 1. At this point we have a decision to make. Which do you think is true?

[ ] Nisan and Abib are different names for the same month.
[ ] The Bible contradicts itself.

[ ] They are names of the first months of two completely different calendars.

You might see a man and a woman sitting together and ask, "*What is the name of your firstborn?"* One says, "*John,"* and the other answers, "*Bob"*. Well, which is it, John or Bob? It might be John Bob, like Lunar/Solar.

But this couple might not be married. They might be two individuals from two different families. The woman, Mrs. Solar, answered, "*John"* and the man, Mr. Lunar, answered, "*Bob."* Two separate families with two different children. The Solar first month is Abib and the Lunar first month is Nisan.

The purpose here is to show the correct answer is the third choice. There are two separate calendars in the Bible. One calendar is a Solar Calendar, the other is Lunar. Rather than go through a long detailed offering of proof and explanation, here is what we will do.

First, describe the two calendars and their differences.

Second, we will show places in the Bible where one applies and the other does not.

Finally, we will show that, in some circumstances, both Bible calendars are used at the same time.

Again, the great difficulty faced by the Bible researcher has been the assumption that there is only one Bible calendar. As a result, these researchers were in a position similar to a person solving a jig-saw puzzle. But is this case, someone mixed two jig-saw puzzles together, removed some of the parts, and then watched us try to make one picture.

The Lunar Calendar
Vs.
The Solar Calendar

Many people are familiar with the Bible's Lunar calendar. It is the calendar followed by the Jews and several Christian sects. The calendar used by the general public is the Gregorian calendar. It is a solar calendar. Moses observed a solar calendar. For now, I will ask you to accept the following table as correct with an offer of proof to follow.

Jewish Passover – March 28
Easter Sunday – March 31
Christian Passover – April 2

Gregorian Days starts at clock Midnight	**Moses Solar** Day starts at Solar high noon	**Jewish Lunar** Day starts at Sunset.
March 15		Nisan 1 based upon **New Moon.**
16 17 18 19		2 3 4 5
March 20 Midnight Sunrise Noon Sunset	**Spring Equinox** Abib 1 at Noon	Nisan 6 at sunset,
March 21 at Midnight 22 23 24	Abib 2 at noon. 3 4 5 6	Nisan 7 at sunset. 8 9 10

25 26 27	7 8	11 12 13
March 28 at Midnight Sunrise Noon Sunset	Abib 8 until noon Abib 9 at noon	**Full Moon** Nisan 13 until sunset Nisan 14 Jewish Passover at Sunset
March 29 at Midnight Sunset Noon Sunset	Abib 10 at noon	Jewish Passover continues until sunset March 29. At sunset, Nisan 15 begins.
March 30	Abib 11	Nisan 16 at sunset
March 31	Abib 12	Nisan 17 at sunset
April 1	Abib 13	Nisan 18 at sunset
April 2 at Midnight Sunset Noon Sunset	Abib 14 at noon Christian Passover	Nisan 19 at sunset

April 3	Solar Passover continues until Noon, April 3	Nisan 20 at sun-set

The Bible's Lunar Calendar	**The Bible's Solar Calendar**
The first day of the year is determined by the New Moon following the Spring Equinox. The new moon following the spring equinox is used to determine the first day of the Lunar Calendar year**.**	The first day of the Solar year is determined by the Spring Equinox. The first day of the Solar Bible year is the first day of spring.
People using the Lunar calendar use the spring Equinox, Summer Solstice, Autumn Equinox, and Winter Solstice to divide the year into seasons	The Solar year is divided into four seasons. Each season is divided into three months. The first day of spring is determined by the Spring Equinox which is the first day of the first month. The first day of summer is determined by the Summer Solstice which is the first day of the fourth month. The first day of fall is determined by the Fall Equinox, which is the first day of the 7th month.

	(It is interesting that the first day of this 7th Bible month occurs in our Gregorian 9th month named September. But the "*sept*" in September means seven). The first day of winter is determined by the Winter Solstice, which is the first day of the 10th month. (Our Gregorian month is called December. The "*Dece*" means 10. So, we have months having names with these meanings: **Sept**ember meaning 7th month. **Octo**ber meaning 8th month. **Nove**mber meaning 9th month. **Dece**mber meaning 10th month.
The Lunar year is divided into 12 months by the moon. The month begins at the New Moon and it is about 29 days long. There are usually 12 months in a Lunar year. A few years have 13 months.	The Solar year is divided into 12 months by the 12 signs of the Zodiac. (Also because there are 12 tribes of Israel, each tribe is represented by a sign of the Zodiac*). *Non Astrology—see footnote.

The days of the Bible's Lunar Calendar begin at sunset.	The days of the Bible's Solar Calendar begin at high noon. The morning (a.m.) and the evening (p.m.) make one day. (However, "*day*" can mean the time from sunrise to sunset and "*night*" means sunset to sunrise). The Gregorian Solar Calendar has a midnight to midnight day.
The Sabbath day of the Lunar Calendar begins at Friday sunset and runs to Saturday at sunset.	The Sabbath day of the Solar Calendar begins on Saturday at high noon and runs to Sunday at high noon. (Have you noticed that many businesses shut their doors around noon on Saturday and come Sunday afternoon you become restless and want to wash the car or mow the grass? Is it in our nature to observe this Sabbath?)
The Jews and some Christian sects follow a version of the Lunar Calendar. **Tree sap** flows according to the Lunar Calendar. That makes for an "*early*" or	Most Christian nations follow a version of the Solar Calendar. Mostly the Gregorian. **Birds** migrate according to a Solar Calendar. (Things from "*above*").

"*late*" spring. (Things from below). Tree sap/birds = two calendars in the Bible/two calendars in nature.	***John* 8:23**. *And He Jesus said unto them (Pharisees): Ye are from **beneath;** I am from **above**: ye are of this world; I am not of this world.*

***The Zodiac and Astrology**: Astrology is a false science designed to hide the truth of the Bible. The astrologer's claim that everyone is born under a sign of the Zodiac. They say your sign is determined by your birthday.

The signs of the Zodiac have to do with the twelve tribes of Israel. If you are an Israelite*, your sign is determined not by your birthday but by your racial tribe. For example, Judah's sign is Leo the lion. The dates of the signs of the Zodiac as found in your newspaper do accurately make the solar year's months.

***I Chronicles* 17:1.** *Now the children of Israel after their number, [to wit], the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were twenty and four thousand (*12 courses, one for each tribe. Each Israelite tribe's flag was based upon one of the signs of the Zodiac).

The Bible condemns Astrology, so don't accuse me of promoting Astrology. A book about the Bible and the Zodiac is available and entitled <u>The Glory of the Stars</u> by Ray Capt. Available for $7.00 offering (Video, $20.00) from Scriptures for America, P.O. Box 766, LaPorte, CO 80535.

*Caucasians are true Israel.

There are many variations of these two basic calendars, but thus far I have never heard anyone say there are two completely separate calendars in the Bible. Thus far each Bible student presents his opinion of the calendar by mixing some features of each to come up with just one calendar. All of these past efforts are the result of an attempt to find, in the Bible, only one "*true"* calendar.

Now let's see where these two calendars are found in the Bible.

Genesis 1:15: *Let there be lights in the firmament of the heaven to (1) divide the day from the night , and let them be for (2) signs, and for (3) seasons and for (4) days and for (5) years.*

Job 25:5. *Behold even to the moon, and it shineth* ***not****; yea, the stars are not pure in his sight.*

Job 31:26. *If I beheld the sun when it shined, or the moon walking in brightness;*

At first many assume that the "lights" *of* Genesis *1:15 are the sun, moon, and stars. But job says the moon is not a light. (*shineth not). He also says the moon reflects the sun's light (*the moon walking in brightness).* So, the "*lights*" are just the sun and stars.

Question 2a: In *Genesis* 1:14 the lights in the firmament (sun and stars) are **not** for:

Choose the one item in the list below that is NOT in the Bible verse above:

[ ] divide the day from the night
[ ] for signs (of the Zodiac)
[ ] for seasons (of the year)
[ ] for months
[ ] for days
[ ] for years

Question 2b: Which calendar best fits *Genesis* 1:15?
[ ] The Lunar calendar in which the months are determined by the moon
[ ] The Solar calendar where the months are set by the sun and stars

Question 2a: In *Genesis* 1:15 the lights in the firmament (sun and stars) are **not for**
[ ] divide the day from the night
[ ] for signs (of the Zodiac)
[ ] for seasons (of the year)
[**X**] for months
[ ] for days
[ ] for years
Question 2b: Which calendar best fits *Genesis* 1:15:
[ ] The Lunar calendar in which the months are determined by the moon
[**X**] The Solar calendar where the months are set by the sun and stars

About Question 2a. *Genesis* 1:15 said, "*Let there be lights in the firmament of the heaven to (1) divide the day from the nights, and let them be for (2) signs, and for (3) seasons and for (4) days and for (5) years.* It does not say "*for months."* Months was not mentioned in *Genesis* 1:15, but signs are mentioned. The 12 signs of the Zodiac determine the fact that we have 12 months. Each tribe of Israel adopted a sign to be their tribal emblem. The Tribe of Joseph is often called Ephraim and Manasseh, thereby giving a 13 tribe count. Ephraim adopted the sign of Gemini, which is the Zodiac sign of the twins. This is all explained in the book mentioned previously, The Glory of the Stars by Ray Capt.

OTHER ANCIENT WRITINGS

There are a few other ancient writings that are not Scripture. Let's look at them, just as history books. Let's see if they agree or disagree with *Genesis* 1:15:

***Jubilees* 1:8**: *And God established the sun as a great sign over the earth and for days and for Sabbaths and for months and for festivals and for years and for jubilees and for all seasons of the years.* (The Book of Jubilees translated by Rev. George H. Schodde is available from Amazon.com or artisanpublishers.com).

Question 3a. According to *Jubilees* 2:8, what divides the year into months?

[ ] The sun

[ ] The sun and moon

Question 3b. According to *Jubilees* 2:8, what determines the year?

[ ] The sun (Solar calendar)

[ ] The moon (Lunar calendar)

The answer to Question 3a is the sun. *Jubilees* 2:8, "*And God established the **sun** as a great sign over the earth and for days and for Sabbaths and **for months** and for festivals and **for years** and for jubilees and for all seasons of the years.* The sun for months – the moon is not mentioned. Therefore, a solar calendar.

The answer to Question 3b is the sun. In the Solar calendar, the year is always 365 ¼ days (the leap year used up the ¼ day). In the Lunar calendar, some years are longer than others since some lunar/solar years have 12 months and a few have 13 months.

***Jasher* 4:18.** *And he (god) wrote the signs of the heaven according to the order of their months in a book, that the sons of men might know the time of the year according to their separate months.*

***Enoch* 74:12.** *The sun and the stars bring on all years exactly . . . .* (Note: The book of *Jubilees* and the book of *Jasher* can be ordered from Scriptures for America for a $10 offering. Scriptures for America, P.O. Box 766, La-Porte, CO 880535).

Question 4a. According to *Jasher* 4:18, what divides the year into months?
[ ] The moon
[ ] The signs of the heaven (i.e., the Zodiac)
Question 4b. According to *Enoch 74:*12, what determines the exact starting date of the year?
[ ] The sun and stars (Solar calendar)
[ ] The sun and moon (Lunar calendar)
Question 4c. Do these two book, *Jasher and Enoch,* contradict the Bible?
[ ] Yes
[ ] No

The answer to Question 4a is "The signs of the heaven (the Zodiac)" and the answer to Question 4b is "The sun and stars (Solar Calendar)." The answer to Question 4c is "No".

The Month Abib is About the Same Time as April

Earlier *Exodus* 12:2 was quoted to show that, in Moses' day, Abib was the first month of the year. The Gregorian calendar on your wall does not have a month named Abib. So, what Gregorian month is Abib most like? To determine that we can examine a few Bible verses:

Joel 2:23. *Be glad the, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and* ***the latter rain in the first [month].***

I Chronicles 12:15. *These are they that went over Jordan* ***in the first month****, when it had overflown all his banks; and they put to flight all of the valleys, [both] toward the east, and toward the west.*

When does the Jordan River overflow its banks? In the Bible's first month. I Chronicles 12:15 refers to *Joshua* 1-4 where the Israelites crossed the flooded Jordan River at Passover. Passover is the four-

teenth day of the first month, Abib. *Joel* 2:23 says the first month of the year is a rainy month. The Jordan River overflowed its banks in the month Abib.

Question 5a. Rivers usually flood in the:
[ ] Spring
[ ] Summer
[ ] Fall
[ ] Winter
Question 5b. Therefore Abib is in the:
[ ] Spring
[ ] Summer
[ ] Fall
[ ] Winter

Rivers usually flood in the spring, so, Abib is in the spring.

The Bible month Zif is about the same time as May.

I Kings 6:1: *And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel,* ***in the month Zif, which is the second month,*** *that he began to build the house of the Lord.*

I Kings 6:1 gives the name of the second month as Zif.

April Showers Bring May Flowers

Here is the definition of "*Abib*" and "*Zif*" as found in Strong's Concordance. Abib, word #24 means, "*to be tender; green, i.e., a young ear of grain; hence the name of the month Abib.* Zif, word #2099, means, *To be prominent. Figuratively, the month of flowers. Corresponds to May*.

Question 6. April is from a Latin word that means "*To open buds*". So, just as April showers bring May flowers, Abib showers bring Zif flowers. Therefore, Abib

corresponds most nearly to our month:
[ ] January
[ ] February
[ ] March
[ ] April
[ ] May
[ ] June
[ ] July
[ ] August
[ ] September
[ ] October
[ ] November
[ ] December

Abib corresponds most nearly to our month of April.

The Slaying of the Passover Lamb (Is the Bible day sunset to sunset, midnight to midnight, or noon to noon?) *Exodus 12:6-9* and the Passover lamb:

[6]*And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill* ***it in the evening.*** [7]*And they shall take of the blood, and strike it on the two side posts and on the upper door posts of the houses, wherein they shall eat it.* [8]*And they shall eat the flesh in that night,* ***roast with fire****, and unleavened bread; [and] with bitter [herbs] they shall eat it.* [9]*Eat not of it raw, nor sodden at all with water, but roast [with] fire; his head with his legs, and with the purtenance thereof.*

Deuteronomy 16:5-7 says:

[5]*Thou mayest not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee:* [6]*but, at the place which the Lord they God shall choose to place his name in, there thou shalt sacrifice the Passover* ***at even, at the going down of the sun,*** *at the season that thou camest forth out of Egypt.* [7]And **thou shalt roast and eat [it]** in the place which the Lord thy

God shall choose: and thou shalt turn in the morning, and go unto thy tents.

In *Exodus* 12:6, Israel was told **to slay the Passover lamb "***in the evening.*" *Deuteronomy* 16:6 reads, ". . . *thou shalt sacrifice the Passover at even, **at the going down of the sun** . . ."*

We all know that the Passover lamb represented Jesus Christ. We also know that Christ died on the cross about 3:00 p.m. That's about three hours before sunset. Three p.m. is not what we commonly call sunset!

Most have read *Exodus* 12:6 and *Deuteronomy* 16:6 and thought that the Passover lamb was slain at sunset. Others have noticed that *Deuteronomy* 16 requires the death of the Passover lamb between noon and sunset, but before sunset. (Christ died between noon and sunset, but before sunset). This has been a point of much controversy because, **if** you believe that days start and end at sunset, and **if** the lamb is slain **before** sunset **then** the lamb was slain on the thirteenth rather than on the fourteenth day as required.

Some have solved this problem by believing that the lamb was slain at sunset. But the real lamb, Jesus Christ, was not slain at sunset but several hours earlier. Here are the problems with a sunset to sunset day:

1. The lamb is to be slain on the fourteenth day at the going down of the sun (*Deuteronomy* 16:6) and in the evening (*Exodus* 12:6).

2. The lamb was to be roasted. **How long does it take to roast a lamb?** If the sun sets at about 6:00 p.m., then could it be roasted in time for a Passover meal about 7 – 8:00 p.m.? NO! It takes several hours to kill and roast a lamb. Ask your wife, "*How long does it take to roast a thanksgiving turkey?"*. And, a turkey is smaller than a lamb.

3. If Christ died before the sunset and the Passover meal was after sunset, then these events were on different days. (Sunset divides one day from another). But, if Christ is our Passover lamb, he had to be slain on the 14th not the 13th.

Now, that is the situation with a Lunar calendar. Let's see if a Solar calendar fits better. With solar reckoning applied to *Exodus* 12:6 and *Deuteronomy* 16:6, we find that in *Exodus* 12; that Israel was to slay the Passover lamb "*in the evening"* (p.m.). P.M. is after high noon and before midnight and A.M. is after midnight and before high noon.

Deuteronomy 16:6 reads, "*. . . thou shalt sacrifice the Passover at even (p.m.), at the going down of the sun. . ."* The sun is at its highest at high noon. The sun is overhead. It starts to go down at noon and continues to go down, not just to sunset, but at midnight it is "*under your feet"* as opposed to being overhead at noon. Going down of the sun = the sun is at its highest at noon - overhead. Then it starts going down. It is at its lowest at midnight. It is under your feet at the other side of the earth. The sun goes down from noon until midnight. At midnight it starts rising. Sunset is when the sun drops below the horizon. Sunrise is when the sun appears at the horizon. At sunset, the sun is half way down and at sunrise it is halfway up.

So, therefore, with noon to noon reckoning, if the Passover lamb is to be slain on the 14th of the month and the 14th begins at high noon, then the Passover lamb could die about 3 p.m., just as Jesus Christ died about 3:00 p.m. And, there would be much more time to roast the lamb before the Passover meal. Not one to two hours, as in sunset to sunset reckoning, but four to five hours with noon to noon reckoning.

So, your decision:

Question 7a. Which best fits the death of Jesus Christ, the verses in *Exodus* 12 and *Deuteronomy* 16 about the sacrificing of the Passover lamb?
[ ] 1 – 2 hours roasting time – the Lunar calendar with a sunset to sunset day.
[ ] 4 - 5 hours roasting time – the Solar calendar with a noon to noon day.
Question 7b. The lamb's death, the death of Christ, and the Passover meal all on the same day (Solar) or the lamb and Christ dying on the 13th and the Passover meal on the 14th?
[ ] Solar – the lamb's death, the death of Christ (after high noon), and the Passover meal (that evening) all on the same day.
[ ] Lunar – the lamb's death and the death of Christ of the 13th and the Passover meal (after sunset) on the 14th.

Question 7a. Which best fits the death of Jesus Christ, the verses in *Exodus* 12 and *Deuteronomy* 16 about the sacrificing of the Passover lamb?
[ ] 1 – 2 hours roasting time – the Lunar calendar with a sunset to sunset day.
[**X**] 4 - 5 hours roasting time – the Solar calendar with a noon to noon day.

Question 7b. The lamb's death, the death of Christ, and the Passover meal all on the same day (Solar) or the lamb and Christ dying on the 13th and the Passover meal on the 14th?
[**X**] Solar – the lamb's death, the death of Christ (after high noon), and the Passover meal (that evening) all on the same day.
[ ] Lunar – the lamb's death and the death of Christ of the 13th and the Passover meal (after sunset) on the 14th.

A NEW TESTAMENT PUZZLE

In the New Testament we all know that Jesus Christ observed the Passover with his disciples, at the "*last supper*" before his crucifixion. In *John* 18:28, on a day following the Passover observed by Jesus Christ, we read, "*then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the Passover.*"

Jesus and the Apostles observed the Passover on a different day than that observed by the Jews. Some explain this by saying Jesus and the Apostles ate the Passover a day earlier in anticipation. But, here is the rule; the Passover was to be observed only once a year and only on the fourteenth day of the first month. The only exception allowed for observance on the fourteenth day of the second month. The "*law*" forbade observing the Passover on the wrong day.

The Book of *Jubilees* is a second witness to the "*no other day rule.*" *Jubilees* 49:3-7:

[3]*And this is the sign which the Lord gave them: In every house at whose portals they had thrown the blood of a year old sheep, into this house they did not enter to kill those that were locked in it, so that all who were in the house were saved, because the sign of blood was upon the portals.* [4]*And the powers of the Lord did everything as the Lord commanded them, and they passed by all the sons of Israel, and no plague came over them to destroy any soul from their midst, neither of beast nor of man, not even a dog. And the plague was in Egypt exceedingly great, and there was no house in Egypt in which there was no dead body and weeping and lamentation.* [5]*And all Israel was engaged in eating the meat of the Pascah and drinking wine, and they lauded and thanked and blessed the Lord God of their fathers, and were prepared to go out from un-*

der the yoke of Egypt and from under its slavery. [6]***But thou, remember this day all the days of they life, once in the year, on its day, according to all the law thereof, and thou shalt not change the day for another day, or the month for another month.*** [7]*For it is an ordinance of eternity, which is engraven on the tablets of heaven concerning the children of Israel, that they shall observe each year by year the festivals; once a year, in all their generation, and it has no limit of days, for it is ordained for eternity.*

Question 8a. Which best applies?
[ ] Jesus and the Apostles observed the Solar calendar and observed the Passover on the 14th day of Abib while the Jews observed the Lunar calendar and observed the Passover on the 14th day of Nisan.
[ ] Jesus and the Apostles observed the Passover a day early due to special circumstances.
Question 8b. Does the Book of Jubilees contradict the Bible?
[ ] Yes
[ ] No

Question 8a. Which best applies?
[**X**] Jesus and the Apostles observed the Solar calendar and observed the Passover on the 14th day of Abib while the Jews observed the Lunar calendar and observed the Passover on the 14th day of Nisan.
[ ] Jesus and the Apostles observed the Passover a day early due to special circumstances.

Question 8b. Does the Book of Jubilees contradict the Bible?
[ ] Yes
[**X]**No

PART VI

The 91st days is an entirely different subject than the subject of this book, but because there are tied to the Passover day and due the quartering of the 360° year, we simply put here what we put in our Vol. 1, 2004 Dragon Slayer Newsletter. (Many initially mocked and condemned this pastor's initial teaching about them but that is now changing. The teaching is not in print, but on cassette tapes for those that want to order and hear them).

EXPLANATION AND RECOMMENDATIONS

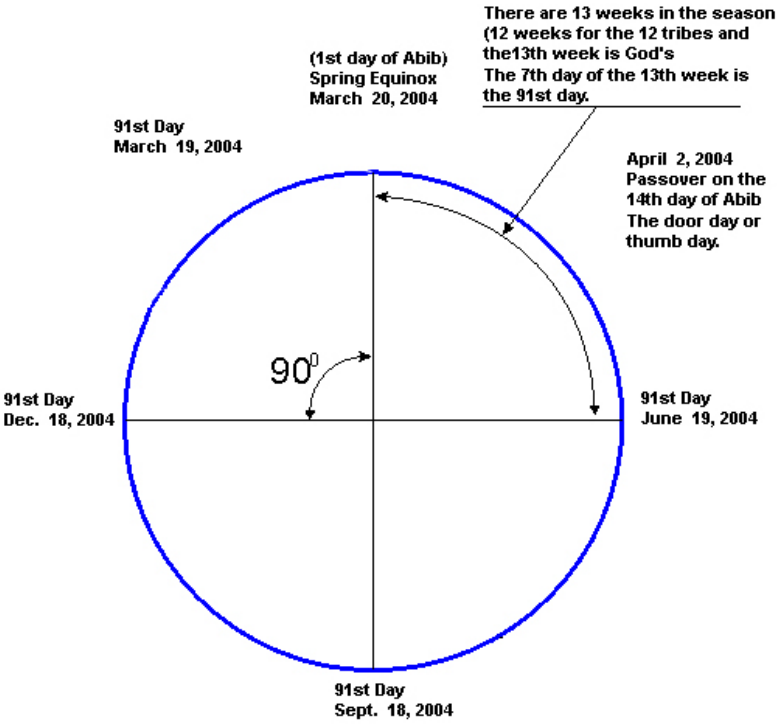
The spring equinox (March 20, 2004) is the beginning day of the solar calendar. April 2, 2004, is the Passover and it is a most important day. It is the thumb day, the door day. It is a covenant entry day to keeping the next four 91st days. As well as being a day of rest, it is a day to partake of communion and was kept by the first century church instead of Easter.

Following Passover day there are four 91st days, which are like soldier Sabbaths and likened as the four fingers on a hand: June 19, 2004, September 18, 2004, December 18, 2004, and March 19, 2005 (Note: March 19, 2004 is the fourth 91st day for those who entered into this covenant cycle in 2004 and thus there are actually two Sabbath days in a row – March 19 and the spring equinox, March 20, 2004).

Each day begins at high noon (adjust for daylight savings time when applicable). For proof and understanding that the day begins at high noon, we suggest our four cassette tapes entitled *The Sabbath, Parts 1-4,* available for a $20.00 offering from Scriptures for America, P.O. Box 766, LaPorte, CO 80535.

These Sabbaths are in addition to the regular 7th day "Lord's Day" observed by the early church and Christians today. If you simply cannot observe these Sabbaths the truth of *Romans* 8:1 is still the promise to the Christian; but, we recommend at least the observance of Passover, which the apostles and early church did observe, and not Easter. Pray about it and may this writing and the Holy Spirit give you enlightenment as God continues to restore the ancient Hebrews' calendar and Sabbaths to His people.

Thus says the Lord, stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it, and you shall find rest for your souls. – *Jeremiah* 6:16.



Here are the special Sabbaths we recommend you heed in the year 2004

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